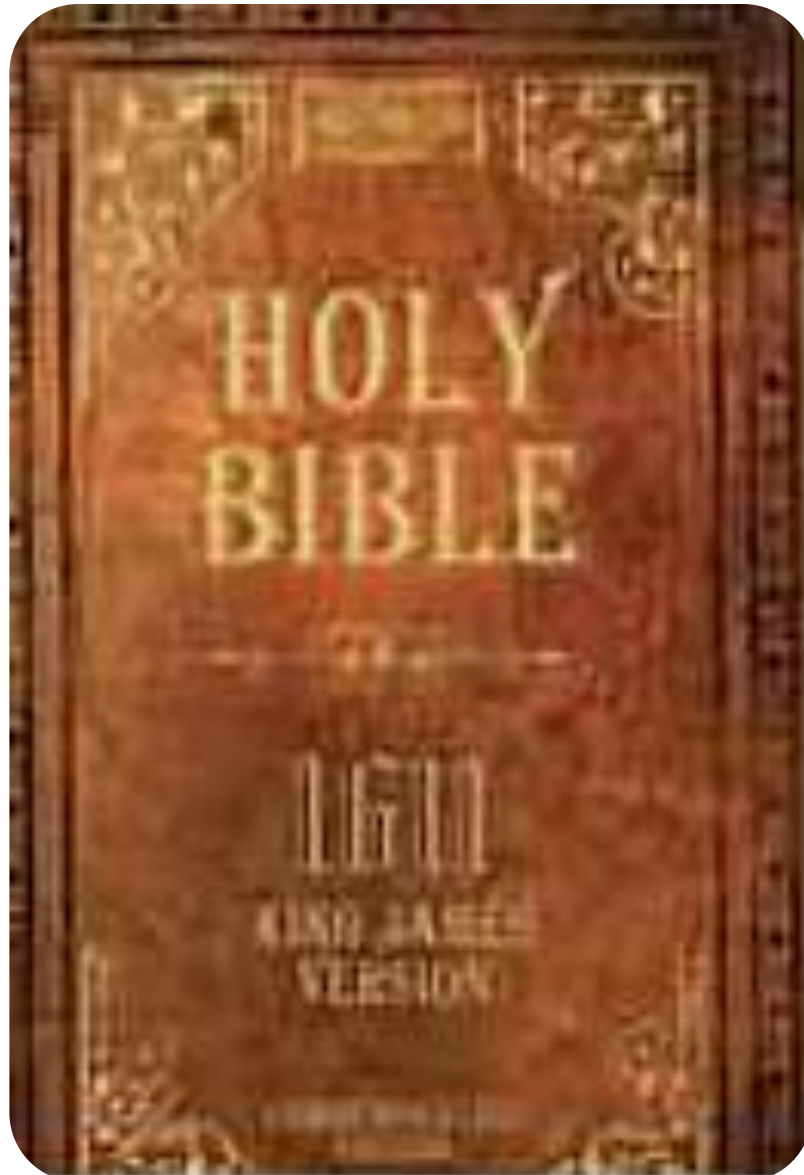


Bible Stories and Godly Living



Compiled by Sidney.F.Bromfield

2 The Genesis Scroll

The Creation of the World and Man

(Genesis 1–2, King James Version)

Setting the Stage: Chaos and Void

- “*In the beginning God created the heaven and the earth.*” (Genesis 1:1)
- The earth was “*without form, and void; and darkness was upon the face of the deep.*”
The Spirit of God moved upon the waters, brooding over the abyss.

Day 1: Light Pierces the Darkness

- God said, “*Let there be light,*” and light appeared.
- He divided light from darkness, calling the light *Day* and the darkness *Night*.
- This was the first day—**the birth of time itself.**

Day 2: The Firmament

- God created a firmament to divide the waters above from the waters below.
- He called the firmament *Heaven*.
- The second day ended with the sky stretched above the chaotic waters.

Day 3: Earth and Life Emerge

- God gathered the waters under heaven into one place, revealing dry land—called *Earth*.
- The gathered waters were called *Seas*.
- Then, vegetation sprang forth: grass, herbs yielding seed, and fruit trees bearing fruit after their kind.

Day 4: Lights in the Heavens

- God placed two great lights in the firmament: the greater light (the *Sun*) to rule the day, and the lesser light (the *Moon*) to rule the night.
- He also made the stars.
- These celestial bodies were set to mark seasons, days, and years.

Day 5: Life in Water and Sky

- God filled the seas with living creatures and the skies with birds.
- He blessed them, saying, “*Be fruitful, and multiply.*”

Day 6: Beasts and Man

- God created beasts of the earth, cattle, and creeping things—each after their kind.
- Then came the climax: “*Let us make man in our image, after our likeness.*”
- He created *male and female*, giving them dominion over all living things.
- God blessed them and commanded them to multiply and subdue the earth.

Day 7: Rest and Sanctification

- On the seventh day, God rested from all His work.
- He blessed the seventh day and sanctified it.

Biblical Cosmology Glossary (KJV-Based)

Heaven / Heavens

- **Meaning:** The sky, celestial realm, or God's dwelling.
- **Key Verses:**
 - *Genesis 1:1* – “In the beginning God created the heaven and the earth.”
 - *2 Corinthians 12:2* – “Caught up to the third heaven.”
- **Layers:**
 - First heaven: atmosphere
 - Second heaven: celestial space
 - Third heaven: divine throne room

Earth

- **Meaning:** The physical world created for mankind.
- **Key Verses:**
 - *Genesis 1:10* – “God called the dry land Earth.”
 - *Psalms 24:1* – “The earth is the Lord’s...”

World / Worlds

- **Meaning:** Realms, systems, ages, or civilizations.
- **Key Verses:**
 - *Hebrews 1:2* – “...by whom also he made the worlds.”
 - *Hebrews 11:3* – “The worlds were framed by the word of God.”
- **Interpretation:** Refers to spiritual realms, dispensations, or orders—not planets.

Firmament

- **Meaning:** The expanse separating waters above from waters below.
- **Key Verses:**
 - *Genesis 1:6-8* – “Let there be a firmament...”
- **Symbolism:** Structure of creation; boundary between earthly and heavenly.

Heavenly Host

- **Meaning:** Angelic armies or celestial beings.
- **Key Verses:**
 - *Luke 2:13* – “A multitude of the heavenly host...”
 - *Psalms 148:2* – “Praise ye him, all his hosts.”

Third Heaven

- **Meaning:** The highest heaven—God’s throne.
- **Key Verse:**
 - *2 Corinthians 12:2* – “Caught up to the third heaven.”
- **Distinction:** Beyond physical and celestial realms.

Spirit World

- **Meaning:** Unseen realm of angels, demons, and souls.
- **Key Verses:**
 - *Ephesians 6:12* – “We wrestle not against flesh and blood...”
 - *Job 1:6* – “The sons of God came to present themselves...”

Foundations of the Earth

- **Meaning:** Structural metaphor for divine order.
- **Key Verses:**
 - *Job 38:4* – “Where wast thou when I laid the foundations...”
 - *Psalms 104:5* – “Who laid the foundations of the earth...”

Ages / Dispensations

- **Meaning:** Time-based phases of God’s plan.
- **Key Verses:**
 - *Ephesians 3:9* – “From the beginning of the world...”
 - *Daniel 2 & 7* – Successive kingdoms and ages.

Genesis Cosmology (King James Bible)

The Genesis account presents a structured, ordered creation that differs fundamentally from modern scientific cosmology:

- **Day 1:** “*Let there be light*” (Genesis 1:3). Light is created and divided from darkness, yet no physical source (sun, moon, or stars) is mentioned. This light precedes all celestial bodies.
- **Day 2:** God creates the *firmament* to divide the waters above from the waters below. He names the firmament *Heaven* (Genesis 1:6–8). This firmament acts as a boundary or expanse within which later elements are placed.
- **Day 3:** Dry land appears, and vegetation is brought forth. Earth is fully formed and populated with plant life before any mention of the sun or stars (Genesis 1:9–13).
- **Day 4:** “*God made two great lights... the greater light to rule the day, and the lesser light to rule the night: he made the stars also.*” Crucially, “*God set them in the firmament of the heaven to give light upon the earth*” (Genesis 1:14–17). This places the sun, moon, and stars *within* the firmament—not beyond it, as in the modern concept of outer space.
- **Shape and Structure:** The Bible never explicitly describes the earth as a sphere. Instead, it uses terms like “*the face of the deep*” (Genesis 1:2), “*the circle of the earth*” (Isaiah 40:22), and “*the ends of the earth*” (Job 38:13), which some interpret as describing a fixed, enclosed system with boundaries.
- **Supportive Scriptures:**
 - Psalm 19:1: “*The heavens declare the glory of God; and the firmament sheweth his handywork.*”
 - Job 37:18: “*Hast thou with him spread out the sky, which is strong, and as a molten looking glass?*”—suggesting a solid, dome-like firmament.
 - Genesis 1:17: “*God set them in the firmament of the heaven...*”—not beyond it.

Thus, **according to the biblical model**, the earth is created first, stationary, with the sun, moon, and stars placed *within* the firmament to serve the earth—not as gravitational anchors, but as lights and signs.

Here is an image of what the earth could look like according to the descriptions of Creation according to the biblical Cosmology

BIBLICAL COSMOLOGY ACCORDING TO KING JAMES BIBLE



Scientific Cosmology

Modern science teaches a heliocentric, spherical earth model within a vast, expanding universe:

- **Stars form first**, including the sun, from collapsing gas clouds.
- **Planets form later**, orbiting stars due to gravitational forces.
- Earth is held in orbit by the sun's gravity and rotates on its axis, producing day and night.
- The moon orbits the earth, and stars are distant suns scattered across the universe.

This model requires:

- A **round, rotating earth**.
- A **sun-centered solar system**.
- **Outer space** as a vacuum beyond Earth's atmosphere.

The Cosmological Divide

- **Biblical Model:** Earth is created first, fixed and enclosed. The sun, moon, and stars are placed *in* the firmament to serve the earth.
- **Scientific Model:** The sun forms first, and the earth orbits it in space, governed by gravity.

These two models are fundamentally incompatible in structure, sequence, and purpose. The biblical account presents a geocentric, enclosed system designed for life on earth. The scientific model presents a heliocentric, expanding cosmos governed by physical laws.

The Formation of Man (Genesis 2)

The Garden of Eden

- God formed man from the dust of the ground and breathed into his nostrils the breath of life.
- Man became a living soul.
- God planted a garden eastward in Eden and placed the man there.
- Out of the ground, He made every tree grow—pleasant to sight and good for food.
- In the midst of the garden stood the *tree of life* and the *tree of knowledge of good and evil*.

Man's Purpose and Command

- God put man in Eden to dress and keep it.
- He commanded: *“Of every tree of the garden thou mayest freely eat: But of the tree of the knowledge of good and evil, thou shalt not eat of it...”*

The Creation of Woman

- God said, *“It is not good that the man should be alone.”*
- He caused a deep sleep to fall upon Adam, took one of his ribs, and made a woman.
- Adam declared: *“This is now bone of my bones, and flesh of my flesh.”*
- They were both naked, the man and his wife, and were not ashamed.

The Fall of Man (Genesis 3)

The Garden and the Forbidden Tree

- Adam and Eve lived in Eden, a paradise filled with every tree *“pleasant to the sight, and good for food”* (Genesis 2:9).
- In the midst of the garden stood the *tree of life* and the *tree of knowledge of good and evil*.
- God commanded Adam: *“Of every tree of the garden thou mayest freely eat: But of the tree of the knowledge of good and evil, thou shalt not eat of it...”* (Genesis 2:16–17).

The Serpent’s Deception

- The serpent, described as *“more subtil than any beast of the field”*, approached Eve.
- He questioned God’s command: *“Yea, hath God said, Ye shall not eat of every tree of the garden?”*
- Eve replied that they could eat of all trees except the one in the midst of the garden, lest they die.
- The serpent lied: *“Ye shall not surely die... ye shall be as gods, knowing good and evil.”*

The First Sin

- Eve saw the tree was *“good for food... pleasant to the eyes... and a tree to be desired to make one wise.”*
- She took the fruit and ate it, then gave it to Adam, who also ate.
- Their eyes were opened, and they realized they were naked. They sewed fig leaves together to make coverings.

God Confronts Them

- They heard *“the voice of the Lord God walking in the garden in the cool of the day”* and hid themselves.

- God called to Adam: *“Where art thou?”*
- Adam confessed his fear and nakedness.
- God asked: *“Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat?”*

The Judgment

- Adam blamed Eve; Eve blamed the serpent.
- God cursed the serpent: *“Upon thy belly shalt thou go... I will put enmity between thee and the woman...”*
- To Eve: *“I will greatly multiply thy sorrow and thy conception... thy desire shall be to thy husband...”*
- To Adam: *“Cursed is the ground for thy sake... in the sweat of thy face shalt thou eat bread...”*
- Death was introduced: *“Dust thou art, and unto dust shalt thou return.”*

Banishment from Eden

- God made coats of skins for Adam and Eve.
- He said: *“Behold, the man is become as one of us, to know good and evil...”*
- To prevent access to the tree of life, God drove them out and placed *“Cherubims, and a flaming sword... to keep the way of the tree of life.”*

“Though the Bible never names the fruit, tradition has often imagined it as an apple—yet its true nature remains untold, cloaked in divine secrecy.”

Scriptural and Historical Insights

Perfection of Creation

- Genesis 1:31: *“And God saw every thing that he had made, and, behold, it was very good.”*
 - This affirms that Adam was created in a state of physical and spiritual perfection—no weakness, no sickness, no death.

Skin Tone from the Soil

- Genesis 2:7: *“And the LORD God formed man of the dust of the ground...”*
 - The Hebrew word for “ground” is *adamah*, often associated with reddish-brown soil.
 - This suggests Adam’s skin tone may have resembled the rich, earthy hues of Eden’s soil—likely a deep bronze or clay-like tone, not pale.

Height and Strength

- While the Bible does not specify Adam's height, ancient traditions and speculative texts suggest:
 - Adam may have stood **much taller than modern humans**, possibly **12 to 15 feet** according to some interpretations.
 - His strength and vitality were unmatched, as evidenced by the **long lifespans** of early humans (Adam lived 930 years—Genesis 5:5).

Immunity and Longevity

- Before the fall, there was **no death, disease, or decay**.
 - *Genesis 2:17* implies death only entered through disobedience.
 - Early patriarchs lived centuries: Methuselah reached 969 years (Genesis 5:27).

Giants in the Earth

- *Genesis 6:4*: “*There were giants in the earth in those days...*”
 - These “mighty men of old” suggest that **great stature and strength** were not uncommon in the antediluvian world.
 - Adam, as the first and perfect man, may have been even greater in form.

Cain and Abel: The First Murder

(Genesis 4:1–16, King James Version)

The First Sons of Adam and Eve

- After being driven from Eden, Adam and Eve began their life outside paradise.
- Eve conceived and bore **Cain**, saying, “*I have gotten a man from the Lord.*”
- She later bore **Abel**, his brother.

Two Brothers, Two Offerings

- Cain became a **tiller of the ground**, a farmer.
- Abel was a **keeper of sheep**, a shepherd.
- In time, both brought offerings to the Lord:
 - Cain brought “*of the fruit of the ground.*”

- Abel brought *“of the firstlings of his flock and of the fat thereof.”*
- The Lord **had respect unto Abel and to his offering**, but **unto Cain and to his offering he had not respect**.

Cain's Anger and God's Warning

- Cain was *“very wroth, and his countenance fell.”*
- God questioned him: *“Why art thou wroth? and why is thy countenance fallen? If thou doest well, shalt thou not be accepted?”* But God also warned: *“Sin lieth at the door.”*
-

The First Murder

- Cain spoke with Abel in the field.
- Then, in a moment of rage and jealousy, **Cain rose up against Abel his brother, and slew him**—the first murder in human history.

God Confronts Cain

- The Lord asked: *“Where is Abel thy brother?”*
- Cain replied: *“I know not: Am I my brother's keeper?”*
- God said: *“The voice of thy brother's blood crieth unto me from the ground.”*

The Curse and the Mark

- God cursed Cain:
 - The ground would no longer yield to him.
 - He would be a **fugitive and a vagabond** in the earth.
- Cain cried out: *“My punishment is greater than I can bear!”*
- Fearing vengeance, Cain said, *“Every one that findeth me shall slay me.”*
- The Lord set a **mark upon Cain**, to protect him from being killed.

Cain's Departure

- Cain went out from the presence of the Lord and dwelt in the land of **Nod**, east of Eden.

The Rise of Giants and Wickedness

(Genesis 5–6, King James Version)

The Generations of Adam

- Adam lived 930 years and begat sons and daughters.
- The genealogy continues through Seth, Enos, Cainan, Mahalaleel, Jared, Enoch, Methuselah, and Lamech.
- Lifespans were immense—Methuselah lived 969 years, the longest recorded in scripture (Genesis 5:27).

Enoch Walks with God

- Enoch lived 365 years and “*walked with God: and he was not; for God took him.*” (Genesis 5:24)
- This marks the first divine translation of a man—he did not die but was taken by God.

Giants and Strange Unions

- Genesis 6:1–2: As men multiplied, “*the sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose.*”
- This union produced **giants**: “*There were giants in the earth in those days... mighty men which were of old, men of renown.*” (Genesis 6:4)
- These beings were powerful and abnormal—suggesting a corrupted lineage.

God's Grief and Judgment

- Genesis 6:5: “*And God saw that the wickedness of man was great in the earth...*”
- Every imagination of man’s heart was “*only evil continually.*”
- God repented that He had made man and said, “*I will destroy man whom I have created...*”

Noah Finds Grace

- Amid the corruption, “*Noah found grace in the eyes of the Lord.*” (Genesis 6:8)
- He was “*a just man and perfect in his generations, and Noah walked with God.*”

Noah and the Great Flood

(Genesis 6:13–7:24, King James Version)

God's Warning to Noah

- God saw that “*the earth was corrupt before God, and the earth was filled with violence.*” (Genesis 6:11)

- He said to Noah: *“The end of all flesh is come before me... make thee an ark of gopher wood.”*

The Ark's Design

- God gave precise instructions:
 - Length: **300 cubits** (~137 meters)
 - Breadth: **50 cubits** (~23 meters)
 - Height: **30 cubits** (~14 meters)
- It was to have **three stories**, a window, and a door in the side.
- God said: *“I will bring a flood of waters upon the earth, to destroy all flesh...”*

The Animals Gather

- Noah was commanded to bring:
 - **Two of every living thing** (male and female)
 - **Seven pairs of clean beasts** and birds (Genesis 7:2–3)
- Food was to be stored for both man and beast.

The Flood Begins

- Noah was **600 years old** when the floodwaters came.
- He entered the ark with his wife, his sons (Shem, Ham, Japheth), and their wives.
- *“All the fountains of the great deep were broken up, and the windows of heaven were opened.”* (Genesis 7:11)
- Rain fell for **forty days and forty nights**.

Global Destruction

- The waters rose and covered **all the high hills** under heaven.
- *“Fifteen cubits upward did the waters prevail; and the mountains were covered.”* (Genesis 7:20)
- All flesh died—man, beast, creeping things, and birds.
- Only Noah and those with him in the ark remained alive.

Duration

- The floodwaters prevailed upon the earth for **150 days**.

The Covenant and the Rainbow

(Genesis 8–9, King James Version)

The Waters Recede

- After 150 days, “*God remembered Noah*” and caused a wind to pass over the earth.
- The fountains of the deep and the windows of heaven were stopped, and the rain ceased.
- The waters began to abate, and the ark rested upon the **mountains of Ararat** in the seventh month.

The Raven and the Dove

- Noah sent out a **raven**, which went to and fro.
- Then he sent a **dove**, but it found no rest and returned.
- After seven days, he sent the dove again—it returned with an **olive leaf**.
- On the third release, the dove did not return, signaling dry land.

Leaving the Ark

- God commanded Noah to leave the ark with his family and all living creatures.
- Noah built an **altar** and offered burnt offerings of clean beasts and birds.
- The Lord smelled a sweet savour and said: “*I will not again curse the ground any more for man's sake...*”

The Covenant

- God blessed Noah and his sons, commanding them to “*be fruitful, and multiply, and replenish the earth.*”
- He established a **covenant**:
 - Never again would a flood destroy all flesh.
 - The **rainbow** was given as a **token** of this covenant: “*I do set my bow in the cloud... and I will look upon it, that I may remember the everlasting covenant...*” (Genesis 9:13–16)

New Laws

- God gave new instructions:
 - Man may eat animals, but not their blood.
 - Whoever sheds man's blood, “*by man shall his blood be shed.*”

Noah's Vineyard and the Curse of Canaan

- Noah planted a vineyard and drank wine, becoming drunk and uncovered in his tent.
- Ham, the father of Canaan, saw his father's nakedness and told his brothers.

- Shem and Japheth covered Noah respectfully.
- When Noah awoke, he cursed **Canaan**, saying: *“Cursed be Canaan; a servant of servants shall he be unto his brethren.”*

Scientifically, a rainbow is the result of sunlight interacting with water droplets in the atmosphere—an elegant display of light refraction, reflection, and dispersion. Biblically, it’s a divine sign. The analogy that bridges both is this: the rainbow is a covenant written in light.

Scientific Explanation of the Rainbow

- A rainbow forms when **sunlight enters a raindrop**, slows down, and **bends (refraction)**.
- Inside the droplet, the light **reflects off the inner surface**, then exits and bends again.
- This process **splits the white light** into its component colors—**red, orange, yellow, green, blue, indigo, violet**—each bending at slightly different angles.
- The result is a **circular arc of color**, typically seen when the sun is behind the observer and rain is ahead.

Biblical Significance (Genesis 9:13–16)

- God says: *“I do set my bow in the cloud... and I will look upon it, that I may remember the everlasting covenant...”*
- The rainbow is a **visible token of God’s promise** never to flood the earth again.

Analogy: The Covenant Written in Light

“Just as a prism reveals hidden colors within white light, the rainbow reveals the hidden mercy within divine judgment.”

- **Water droplets** act like **tiny lenses**, unlocking the spectrum within sunlight.
- In the same way, **God’s covenant** is revealed through the storm—**light emerging from judgment**.
- The rainbow is **not just a natural phenomenon**, but a **divinely timed display**, appearing only when **sunlight and storm** meet in perfect harmony.

The Tower of Babel

(Genesis 11:1–9, King James Version)

One Language, One People

- After the flood, the whole earth was of **one language and one speech**.
- As people journeyed eastward, they settled in the land of **Shinar**.

The Ambition to Build

- They said: *“Go to, let us build us a city and a tower, whose top may reach unto heaven...”*
- Their goal: to make a **name for themselves**, lest they be scattered across the earth.
- They used **brick for stone**, and **slime for mortar**—a sign of technological advancement.

Divine Observation

- The Lord came down to see the city and the tower.
- He said: *“Behold, the people is one, and they have all one language... and now nothing will be restrained from them, which they have imagined to do.”*

The Confusion of Tongues

- God said: *“Let us go down, and there confound their language...”*
- Suddenly, the builders could no longer understand one another.
- Work ceased, and the people were **scattered abroad** upon the face of the earth.

The Name Babel

- The city was called **Babel**, because there the Lord **confounded the language** of all the earth.
- Babel would later become symbolic of confusion, pride, and rebellion.

The word “Babel” historically means “confusion,” and it is directly tied to the biblical account of language division. While Babel itself is not explicitly linked to Baal worship in Genesis, later Mesopotamian and Canaanite traditions—including sun worship and Baal worship—share symbolic and spiritual themes that echo the pride and rebellion seen at Babel.

Historical Meaning of “Babel”

- **Hebrew origin:** The name *Babel* (בָּבֶל) is derived from the Hebrew verb *balal*, meaning *to confuse or confound*.
 - *Genesis 11:9: “Therefore is the name of it called Babel; because the Lord did there confound the language of all the earth...”*
- **Babylon connection:** Babel is the Hebrew name for **Babylon**, the ancient Mesopotamian city known for its grandeur, idolatry, and opposition to God’s people.
 - Babylon became a symbol of **human pride, rebellion, and false religion** throughout scripture (e.g., Revelation 17–18).

Sun Worship and Ancient Babel

- While Genesis 11 doesn’t mention sun worship directly, **ancient Mesopotamian cultures**, including those in Babylon, practiced **astral religion**—worship of celestial bodies like the sun, moon, and stars.
- The **ziggurat** (likely the model for the Tower of Babel) was a stepped temple designed to reach the heavens and connect with the gods—often associated with **sun deities** like *Shamash*, the Mesopotamian sun god.
- These structures symbolized **man’s attempt to ascend to divine status**, paralleling the prideful motive in Genesis 11: *“Let us build us a city and a tower... and let us make us a name.”*

Baal Worship and Its Connection

- **Baal** (meaning “lord” or “master”) was a **Canaanite storm and fertility god**, especially revered in the Levant.
- The most prominent form was **Baal Hadad**, who controlled **rain, thunder, and agricultural fertility**.
- Baal worship often involved:
 - **Altars and high places**
 - **Sun symbols and sacred bulls**
 - **Rituals for seasonal cycles and fertility**
- Though Baal is not mentioned in Genesis 11, **later biblical texts** (e.g., Judges, Kings) show that **Baal worship became a dominant form of idolatry**—often associated with **sun worship and rebellion against the God of Israel**.

How It All Ties Together

- **Babel** represents the **origin of organized rebellion**, centralization of power, and the **first global attempt to reach heaven without God**.
- This spirit of rebellion **resurfaces in Babylon**, where **sun worship, Baal worship, and idolatry** flourish.

- The **Tower of Babel** can be seen as a **precursor to later systems of false worship**, including those centered on Baal and the sun.

The Call of Abram

(Genesis 12:1–9, King James Version)

God's Command

- The Lord said to Abram: *“Get thee out of thy country, and from thy kindred, and from thy father’s house, unto a land that I will shew thee.”*
- This was a call to **leave everything familiar**—family, homeland, culture—and follow God into the unknown.

The Promise

God made a sevenfold promise to Abram:

1. *“I will make of thee a great nation.”*
2. *“I will bless thee.”*
3. *“And make thy name great.”*
4. *“And thou shalt be a blessing.”*
5. *“I will bless them that bless thee.”*
6. *“And curse him that curseth thee.”*
7. *“And in thee shall all families of the earth be blessed.”*

This covenant would shape the destiny of Israel and echo throughout scripture.

Abram Obeys

- Abram departed as the Lord had spoken, taking **Sarai his wife**, **Lot his nephew**, and all their possessions.
- He was **75 years old** when he left **Haran**.
- They journeyed to **Canaan**, passing through **Sichem** and the **plain of Moreh**.

First Altar in the Promised Land

- The Lord appeared to Abram and said: *“Unto thy seed will I give this land.”*
- Abram built an altar unto the Lord—his first act of worship in the promised land.

Abram in Egypt: The Deception and Deliverance

(Genesis 12:10–20, King James Version)

Famine in the Land

- A **famine** struck the land of Canaan.
- Abram went down into **Egypt** to sojourn there, seeking sustenance.

Fear for Sarai

- Sarai was **very fair**, and Abram feared the Egyptians would kill him to take her.
- He said to Sarai: *“Say, I pray thee, thou art my sister: that it may be well with me for thy sake...”*

Sarai Taken into Pharaoh’s House

- The Egyptians saw Sarai’s beauty and praised her to Pharaoh.
- She was taken into Pharaoh’s house.
- Abram was treated well for her sake: he received **sheep, oxen, asses, servants, and camels**.

Divine Intervention

- The Lord plagued Pharaoh and his house with **great plagues** because of Sarai.
- Pharaoh confronted Abram: *“What is this that thou hast done unto me? why didst thou not tell me that she was thy wife?”*

Abram Expelled

- Pharaoh returned Sarai to Abram and commanded his men to send them away.
- Abram, Sarai, and all they had were **escorted out of Egypt**.

Abram and Lot Separate

(Genesis 13:1–18, King James Version)

Return from Egypt

- Abram, Sarai, and Lot returned from Egypt to the **south of Canaan**, rich in **cattle, silver, and gold**.
- They journeyed back to **Bethel**, where Abram had previously built an altar, and he **called on the name of the Lord**.

Strife Among Herdsmen

- Both Abram and Lot had grown wealthy, with **flocks, herds, and tents**.
- The land could not support them dwelling together, and **strife arose between their herdsmen**.
- The **Canaanite and Perizzite** also dwelled in the land, adding to the tension.

Abram's Peaceful Proposal

- Abram said to Lot: *"Let there be no strife, I pray thee, between me and thee... for we be brethren."*
- He offered Lot the first choice of land: *"If thou wilt take the left hand, then I will go to the right..."*

Lot's Choice

- Lot lifted up his eyes and saw the **well-watered plain of Jordan**, like the garden of the Lord.
- He chose the **cities of the plain**, and **pitched his tent toward Sodom**.
- But the men of Sodom were **wicked and sinners before the Lord exceedingly**.

God's Renewed Promise

- After Lot departed, the Lord said to Abram: *"Lift up now thine eyes... all the land which thou seest, to thee will I give it, and to thy seed forever."*
- God promised Abram's seed would be as **the dust of the earth**—uncountable.
- Abram moved to **Hebron**, built another altar, and dwelled by the **oaks of Mamre**.

Abram Rescues Lot and Meets Melchizedek

(Genesis 14:1–24, King James Version)

War of the Kings

- A coalition of **four eastern kings**—including **Chedorlaomer**—waged war against **five kings of the cities of the plain**, including **Sodom and Gomorrah**.
- The battle took place in the **vale of Siddim**, which was full of slime pits.
- The kings of Sodom and Gomorrah fled, and their cities were plundered.

Lot Captured

- Lot, who dwelled in Sodom, was **taken captive** along with his goods.
- A fugitive escaped and told **Abram the Hebrew**.

Abram's Counterattack

- Abram armed **318 trained servants** born in his house.
- He pursued the invaders as far as **Dan**, then attacked by night.
- He **defeated the kings**, rescued Lot, and recovered all the goods and people.

Melchizedek Appears

- **Melchizedek**, king of **Salem** and **priest of the most high God**, met Abram.
- He brought **bread and wine**, and **blessed Abram**:
 - *"Blessed be Abram of the most high God, possessor of heaven and earth."*
- Abram gave Melchizedek **tithes of all**.

The King of Sodom's Offer

- The king of Sodom offered Abram the goods, saying: *"Give me the persons, and take the goods to thyself."*
- Abram refused: *"I will not take from a thread even to a shoelatchet... lest thou shouldest say, I have made Abram rich."*

God's Covenant with Abram

(Genesis 15:1–21, King James Version)

A Vision in the Night

- After Abram's victory in battle, the Lord came to him in a vision:
 - *"Fear not, Abram: I am thy shield, and thy exceeding great reward."*

Abram's Question

- Abram asked: *"Lord GOD, what wilt thou give me, seeing I go childless...?"*
- He feared his servant **Eliezer of Damascus** would inherit everything.

The Promise of a Son

- God replied: *"This shall not be thine heir... but he that shall come forth out of thine own bowels shall be thine heir."*
- He brought Abram outside and said: *"Look now toward heaven, and tell the stars... so shall thy seed be."*
- **Abram believed the Lord**, and it was **counted to him for righteousness**.

The Covenant Ritual

- God reaffirmed: *"I am the LORD that brought thee out of Ur... to give thee this land."*
- Abram asked: *"Whereby shall I know that I shall inherit it?"*
- God instructed him to prepare a **sacrificial offering**:
 - A heifer, a goat, a ram, a turtledove, and a pigeon.
 - Abram divided the animals and laid them in order.

A Deep Sleep and Prophecy

- As the sun went down, a **deep sleep** fell upon Abram.
- A horror of great darkness came over him.
- God said:
 - Abram's seed would be **strangers in a land not theirs**, afflicted for **400 years**.
 - But they would come out with **great substance**.
 - Abram would die in peace and be buried in a good old age.

The Covenant Sealed

- A **smoking furnace and a burning lamp** passed between the pieces.
- God made a covenant, saying: *"Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates."*

The Birth of Ishmael

(Genesis 16:1–16, King James Version)

Waiting on the Promise

- Sarai, Abram's wife, had **no children**, though God had promised Abram a great lineage.
- Sarai said to Abram: "*Behold now, the Lord hath restrained me from bearing: I pray thee, go in unto my maid...*"
- She gave her Egyptian maid **Hagar** to Abram as a surrogate.

Hagar Conceives

- Hagar conceived, and her attitude changed—she **despised Sarai**.
- Sarai blamed Abram: "*My wrong be upon thee...*"
- Abram said: "*Behold, thy maid is in thy hand; do to her as it pleaseth thee.*"
- Sarai dealt harshly with Hagar, and Hagar **fled into the wilderness**.

The Angel of the Lord Appears

- The angel found Hagar by a fountain in the wilderness and said:
 - "*Return to thy mistress, and submit thyself under her hands.*"
 - "*I will multiply thy seed exceedingly...*"
 - "*Thou shalt bear a son, and shalt call his name Ishmael; because the Lord hath heard thy affliction.*"
- Ishmael would be a **wild man**, his hand against every man, and every man's hand against him.

Hagar's Revelation

- Hagar called the Lord "*Thou God seest me*"—**El Roi**.
- She bore Abram a son, and Abram named him **Ishmael**.
- Abram was **86 years old** when Ishmael was born.

The Covenant of Circumcision

(Genesis 17:1–27, King James Version)

God Appears to Abram

- When Abram was **99 years old**, the Lord appeared to him and said: "*I am the Almighty God; walk before me, and be thou perfect.*"
- God reaffirmed His covenant: "*I will make my covenant between me and thee, and will multiply thee exceedingly.*"

Abram Falls on His Face

- God spoke again: *“My covenant is with thee, and thou shalt be a father of many nations.”*

Name Changes

- **Abram** (meaning *“exalted father”*) was renamed **Abraham**, meaning *“father of a multitude.”*
- **Sarai** (meaning *“my princess”*) was renamed **Sarah**, meaning *“princess”*—a mother of nations.

The Sign of the Covenant

- God established **circumcision** as the **token of the covenant**:
 - Every male child was to be circumcised at **eight days old**.
 - This included all male descendants and servants, whether born in the house or bought with money.
 - *“And the uncircumcised man child... shall be cut off from his people; he hath broken my covenant.”*

The Promise of Isaac

- God promised that **Sarah would bear a son**: *“I will bless her, and give thee a son also of her... she shall be a mother of nations.”*
- Abraham laughed and said in his heart: *“Shall a child be born unto him that is an hundred years old?”*
- He asked God to bless **Ishmael**, but God replied:
 - *“Sarah thy wife shall bear thee a son indeed; and thou shalt call his name Isaac.”*
 - God would establish His covenant with **Isaac**, not Ishmael.

Ishmael Blessed, But Not Chosen

- God promised to bless Ishmael:
 - He would be fruitful and multiply.
 - He would father **twelve princes** and become a great nation.
- But the **everlasting covenant** would be with **Isaac**.

Obedience

- That very day, Abraham **circumcised himself**, Ishmael, and all the males in his household.
- Abraham was **99**, and Ishmael was **13**.

The Three Visitors and the Promise of Isaac

(Genesis 18:1–15, King James Version)

The Lord Appears at Mamre

- Abraham sat at the door of his tent in the heat of the day.
- He looked up and saw **three men** standing nearby—**the Lord and two angels** in human form.
- He ran to meet them, bowed himself, and said: *“My Lord, if now I have found favour in thy sight, pass not away...”*

Hospitality and Honor

- Abraham offered water to wash their feet and rest under the tree.
- He hastened to prepare a **fine meal**:
 - **Bread** from fine meal
 - A **young calf**, tender and good
 - **Butter and milk**
- He stood by them as they ate under the tree.

The Promise Reaffirmed

- One of the visitors said: *“Where is Sarah thy wife?”*
- Abraham replied: *“Behold, in the tent.”*
- The Lord said: *“I will certainly return unto thee... and Sarah thy wife shall have a son.”*

Sarah Laughs

- Sarah overheard from the tent and **laughed within herself**, saying: *“After I am waxed old shall I have pleasure, my lord being old also?”*
- The Lord asked Abraham: *“Wherefore did Sarah laugh... Is any thing too hard for the Lord?”*
- Sarah denied it, saying: *“I laughed not.”* But He said: *“Nay; but thou didst laugh.”*

Abraham Intercedes for Sodom

(Genesis 18:16–33, King James Version)

The Lord Reveals His Plan

- After the meal under the tree, the three visitors rose and looked toward **Sodom**.
- The Lord said: *“Shall I hide from Abraham that thing which I do?”*
- He revealed His intent to investigate the **great cry of Sodom and Gomorrah**, whose sin was **very grievous**.

Abraham Stands Before the Lord

- The two angels went toward Sodom, but **Abraham stood yet before the Lord**.
- Abraham began to **intercede**—pleading for the righteous who might dwell in the city.

The Bold Negotiation

Abraham asked:

- *“Wilt thou also destroy the righteous with the wicked?”*
- He proposed: *“Peradventure there be fifty righteous within the city...”*
- The Lord replied: *“If I find in Sodom fifty righteous... then I will spare all the place for their sakes.”*

Abraham continued to **negotiate downward**:

- 45... 40... 30... 20... 10.
- Each time, the Lord agreed: *“I will not destroy it for ten’s sake.”*

Mercy and Justice

- Abraham’s intercession ended at ten.
- The Lord departed, and Abraham returned to his place.
- The stage was set for the **judgment of Sodom**, which would follow in Genesis 19.

The Destruction of Sodom and Gomorrah

(Genesis 19:1–29, King James Version)

The Angels Arrive at Sodom

- Two angels came to **Sodom at evening**, and **Lot sat in the gate**—a sign of his status in the city.
- Lot welcomed them, bowed himself, and urged them to stay in his house.
- They initially refused, but Lot insisted. He prepared a **feast and unleavened bread**, and they lodged with him.

The Wickedness of the City

- Before they lay down, **the men of Sodom**, both young and old, surrounded the house.
- They demanded: *“Where are the men which came in to thee this night? bring them out unto us, that we may know them.”*
- Lot pleaded with them and even offered his daughters, but they pressed sore upon him.

Divine Intervention

- The angels pulled Lot inside and **shut the door**.
- They **smote the men with blindness**, so they wearied themselves trying to find the door.

The Urgent Escape

- The angels warned Lot: *“Hast thou here any besides? ... bring them out of this place.”*
- Lot tried to warn his sons-in-law, but they thought he was joking.
- At dawn, the angels urged Lot: *“Arise, take thy wife, and thy two daughters... lest thou be consumed.”*
- As he lingered, the angels **took them by the hand** and led them out—**the Lord being merciful**.

Flee to the Mountains

- They said: *“Escape for thy life; look not behind thee... escape to the mountain, lest thou be consumed.”*
- Lot begged to flee to a small city nearby—**Zoar**—and the Lord granted it.

Fire from Heaven

- The Lord rained upon **Sodom and Gomorrah brimstone and fire** from heaven.
- He overthrew the cities, all the plain, and all the inhabitants.

Lot's Wife Looks Back

- As they fled, **Lot's wife looked back** from behind him.
- She became a **pillar of salt**—a lasting symbol of disobedience and regret.

Abraham Looks On

- Abraham rose early and looked toward the plain.
- He saw the **smoke of the country** rising like a **furnace**.
- God remembered Abraham and **delivered Lot** out of the overthrow.

Lot and His Daughters

(Genesis 19:30–38, King James Version)

Fleeing Zoar

- After the destruction of Sodom and Gomorrah, Lot feared to dwell in **Zoar**.
- He and his two daughters went up into the mountains and lived in a **cave**.

A Disturbing Plan

- The elder daughter said to the younger: *“Our father is old, and there is not a man in the earth to come in unto us after the manner of all the earth.”*
- Believing they were the last survivors, they devised a plan to **preserve their father’s seed**.
- They made Lot **drink wine** and **lay with him**, each on successive nights—and he **perceived not** when they lay down or rose up.

The Birth of Two Nations

- The elder daughter bore a son and named him **Moab**—he became the father of the **Moabites**.
- The younger bore a son and named him **Benammi**—he became the father of the **Ammonites**.

These two nations would later become **rivals of Israel**, yet God would still show them mercy in future generations.

Abraham and Abimelech

(Genesis 20:1–18, King James Version)

Journey to Gerar

- Abraham journeyed toward the **south country**, dwelling between **Kadesh and Shur**, and sojourned in **Gerar**.
- Once again, he said of Sarah: *"She is my sister."*
- **Abimelech**, king of Gerar, **sent and took Sarah**.

Divine Warning

- God came to Abimelech in a dream by night and said: *"Behold, thou art but a dead man, for the woman which thou hast taken; for she is a man's wife."*
- Abimelech had not come near her and pleaded innocence.
- God acknowledged his integrity and said: *"I withheld thee from sinning against me... restore the man his wife; for he is a prophet..."*

Abimelech's Response

- Abimelech rose early, called his servants, and told them all.
- He confronted Abraham: *"What sawest thou, that thou hast done this thing?"*
- Abraham explained: *"I thought, Surely the fear of God is not in this place... and she is my sister; she is the daughter of my father, but not the daughter of my mother."*

Restoration and Blessing

- Abimelech returned Sarah and gave Abraham:
 - **Sheep, oxen, and servants**
 - **A thousand pieces of silver**
 - Permission to dwell in the land
- He said to Sarah: *"Behold, I have given thy brother a thousand pieces of silver... before all, thou art vindicated."*

Healing

- Abraham prayed to God, and He **healed Abimelech**, his wife, and maidservants.
- The Lord had **closed all the wombs** of Abimelech's household because of Sarah.

The Birth of Isaac and the Expulsion of Ishmael

(Genesis 21:1–21, King James Version)

The Promise Fulfilled

- The Lord visited Sarah as He had said.
- Sarah conceived and bore **Isaac** to Abraham in his old age—**when he was 100 years old**.
- Abraham circumcised Isaac on the eighth day, as God commanded.

Sarah's Joy

- Sarah said: *"God hath made me to laugh, so that all that hear will laugh with me."*
- Isaac's name means **"he laughs"**, echoing both disbelief and joy.

Ishmael Mocks

- As Isaac grew, Abraham made a great feast on the day he was weaned.
- **Ishmael**, now a teenager, **mocked** Isaac.
- Sarah saw it and said to Abraham: *"Cast out this bondwoman and her son... for the son of this bondwoman shall not be heir with my son."*

Abraham Grieved

- The matter was **very grievous** in Abraham's sight because of Ishmael.
- But God said: *"Let it not be grievous... in all that Sarah hath said unto thee, hearken unto her voice."*
- God promised: *"Also of the son of the bondwoman will I make a nation, because he is thy seed."*

Hagar and Ishmael Sent Away

- Abraham rose early, gave Hagar **bread and a bottle of water**, and sent her away.
- She wandered in the wilderness of **Beersheba**.
- When the water was spent, she placed Ishmael under a shrub and wept.

Divine Mercy

- God heard the voice of the lad.
- The angel of God called to Hagar: *"Fear not... for God hath heard the voice of the lad where he is."*
- God opened her eyes, and she saw a **well of water**.
- She gave Ishmael drink, and he revived.

Ishmael's Future

- Ishmael grew and dwelt in the wilderness of **Paran**.
- He became an **archer**, and Hagar took a wife for him out of Egypt.

Abraham's Covenant at Beersheba

(Genesis 21:22–34, King James Version)

A Proposal for Peace

- **Abimelech**, king of Gerar, and his captain **Phichol** came to Abraham.
- They said: *“God is with thee in all that thou doest.”*
- They asked Abraham to swear not to deal falsely and to show kindness to them and their descendants.

Abraham Swears

- Abraham agreed and swore an oath of peace.

The Dispute Over a Well

- Abraham reproached Abimelech about a **well of water** that Abimelech's servants had violently taken.
- Abimelech said he had not heard of it until now.

A Covenant Sealed

- Abraham gave Abimelech **sheep and oxen**, and they made a covenant.
- Abraham set aside **seven ewe lambs** as a witness that he had dug the well.

The Name Beersheba

- The place was called **Beersheba**, meaning *“Well of the Oath”* or *“Well of Seven”*.
- It marked a formal agreement and a sacred site.

Worship and Settlement

- Abraham planted a **grove in Beersheba** and **called on the name of the Lord**, the everlasting God.
- He dwelled in the land of the Philistines for many days.

The Offering of Isaac

(Genesis 22:1–19, King James Version)

God Tests Abraham

- God said: *“Abraham... Take now thy son, thine only son Isaac, whom thou lovest... and offer him for a burnt offering upon one of the mountains which I will tell thee of.”*
- This was a test—not for sacrifice, but for **faith and obedience**.

The Journey to Moriah

- Early in the morning, Abraham saddled his donkey, took **two servants** and **Isaac**, and journeyed to **Mount Moriah**.
- On the third day, he saw the place afar off.
- He told the servants: *“Abide ye here... I and the lad will go yonder and worship, and come again to you.”*

Isaac’s Question

- Abraham took the wood, fire, and knife.
- Isaac asked: *“My father... behold the fire and the wood: but where is the lamb for a burnt offering?”*
- Abraham replied: *“My son, God will provide himself a lamb...”*

The Altar and the Binding

- Abraham built the altar, laid the wood, and **bound Isaac**.
- He laid him on the altar and stretched forth his hand to slay him.

Divine Intervention

- The angel of the Lord called out: *“Abraham, Abraham... Lay not thine hand upon the lad...”*
- God saw that Abraham **feared Him** and withheld nothing.

The Ram Provided

- Abraham lifted his eyes and saw a **ram caught in a thicket**.
- He offered it instead of Isaac.
- He named the place **Jehovah-jireh**: *“The Lord will provide.”*

The Blessing Reaffirmed

- The angel of the Lord said: *“By myself have I sworn... that in blessing I will bless thee... thy seed shall possess the gate of his enemies... and in thy seed shall all the nations of the earth be blessed.”*

Return to Beersheba

- Abraham returned to his young men, and they went together to **Beersheba**, where he dwelled.

The Death of Sarah and the Cave of Machpelah

(Genesis 23:1–20, King James Version)

Sarah Passes Away

- Sarah lived **127 years**—the only woman in the Bible whose age at death is recorded.
- She died in **Kirjatharba** (also called **Hebron**) in the land of Canaan.
- Abraham came to **mourn and weep** for her.

A Request for Burial Land

- Abraham rose and spoke to the **sons of Heth**, the local inhabitants:
 - *“I am a stranger and a sojourner with you: give me a possession of a buryingplace...”*
- The Hittites respectfully offered him the **choice of their sepulchres**.

Negotiation with Ephron

- Abraham requested the **cave of Machpelah**, owned by **Ephron the Hittite**, at the end of his field.
- Ephron offered it freely, but Abraham insisted on paying.
- Ephron named the price: **four hundred shekels of silver**.
- Abraham weighed the silver and paid in full.

Legal Transaction

- The field of Machpelah, with the cave and all the trees within its borders, was **deeded to Abraham**.
- It became the **first piece of land Abraham owned** in Canaan.

Sarah Buried

- Abraham buried Sarah in the cave of Machpelah, before Mamre (Hebron).

- This site would later become the burial place of **Abraham, Isaac, Rebekah, Leah, and Jacob**.

The Marriage of Isaac and Rebekah

(Genesis 24:1–67, King James Version)

Abraham's Final Mission

- Abraham, now old, wanted a wife for Isaac—not from the Canaanites, but from his own kindred.
- He made his **chief servant** swear by the Lord to go to **Mesopotamia**, to the city of **Nahor**, and find a wife.

The Servant's Prayer

- The servant took **ten camels** and gifts, and journeyed to **Haran**.
- At the well outside the city, he prayed: *“Let it come to pass... that the damsel to whom I shall say, Let down thy pitcher... and she shall say, Drink, and I will give thy camels drink also...”*

Rebekah Appears

- **Rebekah**, daughter of **Bethuel** and granddaughter of **Nahor**, came with her pitcher.
- She fulfilled the exact sign—offering water to the servant and his camels.
- She was **very fair**, a virgin, and of Abraham's kin.

Gifts and Hospitality

- The servant gave her **jewels of gold** and asked about her family.
- She ran and told her household.
- Her brother **Laban** welcomed the servant and offered lodging.

The Proposal

- The servant recounted the entire story and asked for Rebekah's hand for Isaac.
- Laban and Bethuel said: *“The thing proceedeth from the Lord... take her, and go.”*
- Rebekah agreed: *“I will go.”*

The Journey and Meeting

- Rebekah departed with her nurse and maidens, riding camels.

- Isaac was meditating in the field at **eventide** when he saw them.
- Rebekah saw Isaac, **lighted off her camel**, and veiled herself.

Isaac Takes Rebekah

- The servant told Isaac all that had happened.
- Isaac brought Rebekah into **Sarah's tent**, and she became his wife.
- He loved her, and was **comforted after his mother's death**.

Abraham's Death and Ishmael's Lineage

(Genesis 25:1–18, King James Version)

Abraham's Later Family

- After Sarah's death, Abraham took another wife named **Keturah**.
- She bore him six sons: **Zimran, Jokshan, Medan, Midian, Ishbak, and Shuah**.
- Jokshan fathered **Sheba and Dedan**; Midian fathered **Ephah, Ephher, Hanoch, Abida, and Eldaah**.
- These became **tribal groups and nations** in the east.

Inheritance and Separation

- Abraham gave **all that he had to Isaac**.
- To the sons of his concubines, he gave **gifts** and sent them away eastward, separating them from Isaac.

Abraham's Death

- Abraham died at **175 years old**, described as passing in a **good old age**, full of years.
- He was buried by **Isaac and Ishmael** in the **cave of Machpelah**, beside Sarah.

Ishmael's Twelve Princes

- Ishmael's descendants are listed—**twelve sons**, each a prince of a tribe:
 - Nebajoth, Kedar, Adbeel, Mibsam, Mishma, Dumah, Massa, Hadar, Tema, Jetur, Naphish, Kedemah.
- They settled from **Havilah to Shur**, near Egypt, toward Assyria.
- Ishmael lived **137 years** and died, and his people dwelled in defiance of their kin.

Esau and Jacob: Birth and Birthright

(Genesis 25:19–34, King James Version)

Isaac and Rebekah's Barrenness

- Isaac was **40 years old** when he married Rebekah.
- She was barren, and Isaac **entreated the Lord** for her.
- The Lord heard, and Rebekah conceived.

A Struggle Within

- The children **struggled together** within her.
- She said: *"If it be so, why am I thus?"* and went to inquire of the Lord.
- The Lord said: *"Two nations are in thy womb... the elder shall serve the younger."*

Twin Sons Born

- Rebekah gave birth to **twins**:
 - The first came out **red and hairy**—named **Esau**.
 - The second came out **holding Esau's heel**—named **Jacob**.
- Isaac was **60 years old** at their birth.

Diverging Paths

- Esau became a **cunning hunter**, a man of the field.
- Jacob was a **plain man**, dwelling in tents.
- Isaac loved Esau for his venison; Rebekah loved Jacob.

The Birthright Sold

- One day, Esau came in from the field **faint with hunger**.
- Jacob had made **pottage** (a lentil stew).
- Esau said: *"Feed me... for I am faint."*
- Jacob replied: *"Sell me this day thy birthright."*
- Esau said: *"Behold, I am at the point to die... what profit shall this birthright do to me?"*
- He **swore** and sold his birthright to Jacob for bread and pottage.
- Thus **Esau despised his birthright**—a decision with lasting consequences.

Isaac and Abimelech: Wells and Wealth

(Genesis 26:1–33, King James Version)

Famine and Divine Instruction

- A famine struck the land, **beside the first famine** in Abraham's days.
- Isaac went to **Gerar**, to **Abimelech king of the Philistines**.
- The Lord appeared and said: *"Go not down into Egypt... sojourn in this land, and I will be with thee."*
- God reaffirmed the **Abrahamic covenant**: *"I will perform the oath... and in thy seed shall all the nations of the earth be blessed."*

Fear and Deception

- Like Abraham, Isaac said of Rebekah: *"She is my sister"*, fearing for his life.
- Abimelech saw Isaac **sporting with Rebekah** and realized she was his wife.
- He rebuked Isaac and warned his people not to touch them.

Prosperity and Envy

- Isaac sowed in the land and reaped **a hundredfold**—the Lord blessed him.
- He became **very great**, with flocks, herds, and servants.
- The Philistines **envied him** and **stopped up the wells** Abraham had dug.

The Wells of Contention

- Abimelech asked Isaac to depart, saying: *"Thou art much mightier than we."*
- Isaac moved to the valley of Gerar and **reopened the wells** of his father.
- His servants dug new wells:
 - **Esek** ("contention")—quarreled over.
 - **Sitnah** ("hatred")—also disputed.
 - **Rehoboth** ("room")—no strife; Isaac said: *"Now the Lord hath made room for us..."*

The Lord Appears Again

- Isaac went to **Beersheba**, and the Lord appeared: *"Fear not... I will bless thee, and multiply thy seed for my servant Abraham's sake."*
- Isaac built an altar, called on the Lord, pitched his tent, and his servants dug another well.

Covenant with Abimelech

- Abimelech came with Phichol and Ahuzzath to make peace.
- Isaac asked: *"Wherefore come ye to me, seeing ye hate me?"*
- They replied: *"We saw certainly that the Lord was with thee..."*
- They made a **covenant**, ate together, and departed in peace.

Esau's Marriage and Jacob's Deception

(Genesis 26:34–27:40, King James Version)

Esau's Wives

- At age 40, Esau married two Hittite women: **Judith** and **Bashemath**.
- They were a **grief of mind** to Isaac and Rebekah—foreign wives displeased the family.

Isaac Prepares to Bless Esau

(Genesis 27:1–4)

- Isaac, now old and **his eyes dim**, called Esau: *“Take thy weapons... and hunt me venison... that I may bless thee before I die.”*
- Rebekah overheard and devised a plan for **Jacob** to receive the blessing instead.

Jacob's Deception

(Genesis 27:5–29)

- Rebekah prepared a meal and disguised Jacob:
 - **Goat skins** on his hands and neck to mimic Esau's hairiness.
 - Esau's **clothing** to carry his scent.
- Jacob entered and said: *“I am Esau thy firstborn.”*
- Isaac was suspicious but touched him and said: *“The voice is Jacob's voice, but the hands are the hands of Esau.”*
- After eating, Isaac blessed Jacob:
 - *“God give thee of the dew of heaven... let people serve thee... cursed be every one that curseth thee, and blessed be he that blesseth thee.”*

Esau's Anguish

(Genesis 27:30–40)

- Esau returned and discovered the deception.
- He cried with a **great and exceeding bitter cry**: *“Bless me, even me also, O my father!”*
- Isaac trembled and said: *“Thy brother came with subtilty, and hath taken away thy blessing.”*

- Esau pleaded: “*Hast thou not reserved a blessing for me?*”
- Isaac gave a **lesser blessing**:
 - Esau would live by the sword and serve his brother.
 - One day, he would **break the yoke** from his neck.
-

Jacob’s Flight and the Ladder from Heaven

(Genesis 27:41–28:22, King James Version)

Esau’s Wrath

- After losing the blessing, **Esau hated Jacob** and said in his heart: “*The days of mourning for my father are at hand; then will I slay my brother Jacob.*”
- Rebekah heard and warned Jacob, urging him to flee to her brother **Laban** in **Haran**.

Isaac Sends Jacob Away

- Rebekah convinced Isaac to send Jacob to find a wife from her kin, not from the daughters of Canaan.
- Isaac blessed Jacob again and said: “*God Almighty bless thee... and give thee the blessing of Abraham.*”
- Jacob departed toward **Padan-aram**, the land of Laban.

Esau’s Attempt to Please

- Seeing that Canaanite wives displeased his parents, Esau married **Mahalath**, daughter of Ishmael—an effort to regain favor.

Jacob’s Dream at Bethel

(Genesis 28:10–22)

The Ladder from Earth to Heaven

- Jacob stopped at a place called **Luz**, and slept with a stone for a pillow.
- He dreamed of a **ladder set up on the earth**, reaching to heaven.
- **Angels of God** ascended and descended on it.

- The Lord stood above and said: *“I am the Lord God of Abraham thy father, and the God of Isaac... I will give thee the land... and in thy seed shall all the families of the earth be blessed.”*

Jacob's Response

- Jacob awoke and said: *“Surely the Lord is in this place; and I knew it not.”*
- He was afraid and said: *“How dreadful is this place! this is none other but the house of God, and this is the gate of heaven.”*
- He set up the stone as a **pillar**, poured oil on it, and named the place **Bethel** (“House of God”).

Jacob's Vow

- Jacob vowed: *“If God will be with me... then shall the Lord be my God.”*
- He promised to give a **tenth** of all he received back to God.

Jacob Meets Rachel and Serves Laban

(Genesis 29:1–30, King James Version)

Arrival in Haran

- Jacob journeyed east and came to a **well in the field**, where flocks were gathered.
- He asked the shepherds about **Laban**, son of Nahor.
- They said: *“Behold, Rachel his daughter cometh with the sheep.”*

Love at First Sight

- When Jacob saw **Rachel**, he rolled the stone from the well and watered her flock.
- He kissed her and wept aloud—revealing he was **Rebekah's son**, her cousin.
- Rachel ran and told her father.

Welcomed by Laban

- Laban embraced Jacob and said: *“Surely thou art my bone and my flesh.”*
- Jacob stayed with him a month.

The Bargain for Marriage

- Laban asked: *“What shall thy wages be?”*

- Jacob loved Rachel and said: *“I will serve thee seven years for Rachel thy younger daughter.”*
- Laban agreed, and Jacob served **seven years**—which seemed but a few days for the love he had for her.

The Deception

- At the end of seven years, Laban made a feast.
- But at night, he gave Jacob **Leah**, the elder daughter.
- In the morning, Jacob realized the deception and said: *“What is this thou hast done unto me?”*
- Laban replied: *“It must not be so done in our country, to give the younger before the firstborn.”*

Rachel at Last

- Laban offered Rachel also—for **seven more years of service**.
- Jacob agreed and married Rachel a week later, beginning another seven-year term.

The Children of Jacob: Leah and Rachel’s Rivalry

(Genesis 29:31–30:24, King James Version)

Leah Blessed, Rachel Barren

- The Lord saw that **Leah was hated**, and He opened her womb.
- Rachel was **barren**, and the rivalry began.

Leah’s First Four Sons

1. **Reuben** – “The Lord hath looked upon my affliction.”
2. **Simeon** – “The Lord hath heard that I was hated.”
3. **Levi** – “Now this time will my husband be joined unto me.”
4. **Judah** – “Now will I praise the Lord.”

Then Leah stopped bearing.

Rachel’s Desperation and Bilhah’s Sons

- Rachel said to Jacob: *“Give me children, or else I die.”*
- She gave him her maid **Bilhah** as a surrogate.

Bilhah bore:

1. **Dan** – “God hath judged me.”
2. **Naphtali** – “With great wrestlings have I wrestled with my sister.”

Leah Responds with Zilpah

- Leah, seeing she had stopped bearing, gave Jacob her maid **Zilpah**.

Zilpah bore:

1. **Gad** – “A troop cometh.”
2. **Asher** – “Happy am I.”

Mandrakes and Divine Intervention

- Reuben found **mandrakes** in the field and gave them to Leah.
- Rachel asked for them; Leah replied: “*Is it a small matter that thou hast taken my husband?*”
- They made a deal—Leah would lie with Jacob that night.

Leah bore:

5. **Issachar** – “God hath given me my hire.”
6. **Zebulun** – “God hath endowed me with a good dowry.”
7. **Dinah** – A daughter, briefly mentioned.

Rachel Finally Conceives

- God remembered Rachel, and she bore:
1. **Joseph** – “The Lord shall add to me another son.”

Jacob's Prosperity and Breeding Strategy

(Genesis 30:25–43, King James Version)

Jacob Wants to Leave

- After Joseph's birth, Jacob said to Laban: “*Send me away... that I may go unto mine own place, and to my country.*”
- He asked to take his wives and children and return home.

Laban's Bargaining

- Laban replied: *"I have learned by experience that the Lord hath blessed me for thy sake."*
- He urged Jacob to name his wages.

Jacob's Proposal

- Jacob proposed a clever deal:
 - He would take only the **speckled, spotted, and brown** animals from Laban's flocks.
 - These would be his wages, and any pure-colored animals would remain Laban's.

Selective Breeding

- Jacob used **poplar, hazel, and chestnut rods**, peeling white streaks into them.
- He placed the rods in the watering troughs where the strong animals mated.
- The flocks bore **streaked, speckled, and spotted offspring**—Jacob's share.

Growing Wealth

- Jacob separated his flocks and bred only the **strong animals**.
- The weak ones went to Laban.
- Jacob's wealth increased greatly:
 - He had **many flocks, servants, camels, and donkeys**.

Jacob Flees and Makes a Covenant with Laban

(Genesis 31:1–55, King James Version)

Tensions Rise

- Jacob noticed that **Laban's sons** were jealous, saying: *"Jacob hath taken away all that was our father's."*
- Laban's attitude toward Jacob had changed.
- The Lord said to Jacob: *"Return unto the land of thy fathers... and I will be with thee."*

Secret Departure

- Jacob called **Rachel and Leah** to the field and explained Laban's unfair treatment.
- He recounted how God had blessed him despite Laban's deceit.
- They agreed to leave, saying: *"Whatsoever God hath said unto thee, do."*
- Jacob fled secretly with his family, flocks, and possessions.

- **Rachel stole her father's household gods (teraphim).**

Laban Pursues

- On the third day, Laban learned of Jacob's flight and pursued him for seven days.
- God appeared to Laban in a dream: "*Speak not to Jacob either good or bad.*"
- Laban confronted Jacob in the mountains of Gilead.

The Confrontation

- Laban accused Jacob of deceit and theft.
- Jacob denied stealing the gods; Laban searched but found nothing—**Rachel had hidden them in a camel's saddle and sat on them.**
- Jacob rebuked Laban for years of mistreatment and unpaid labor.

The Covenant at Mizpah

- They made a **covenant**:
 - A **heap of stones** was set up as a witness.
 - Laban said: "*The Lord watch between me and thee, when we are absent one from another.*"
- They agreed not to pass the heap to harm one another.
- Jacob offered a sacrifice, and they shared a meal.
- Laban blessed his daughters and grandchildren, then returned home.

Jacob Wrestles and Reconciles

(Genesis 32:1–33:20, King James Version)

Angels and Anxiety

- As Jacob journeyed, **angels of God met him**—he named the place **Mahanaim** ("two camps").
- Fearing Esau's wrath, Jacob sent messengers ahead with gifts and a humble message: "*Thy servant Jacob saith... I have oxen, and asses... to find grace in thy sight.*"
- The messengers returned: "*Esau cometh... with four hundred men.*"
- Jacob was **greatly afraid and distressed**.

Jacob's Prayer

- He prayed: "*O God of my father Abraham... deliver me, I pray thee, from the hand of my brother.*"

- He prepared a **lavish gift** of livestock to appease Esau.

Wrestling at Peniel

(Genesis 32:22–32)

- That night, Jacob sent his family across the ford of **Jabbok**.
- Left alone, he wrestled with a **man until the breaking of the day**.
- The man touched Jacob's thigh—**it was out of joint**.
- Jacob said: *"I will not let thee go, except thou bless me."*
- The man said: *"Thy name shall be called no more Jacob, but **Israel**: for as a prince hast thou power with God and with men."*
- Jacob named the place **Peniel**: *"For I have seen God face to face."*

Reunion with Esau

(Genesis 33)

- Jacob bowed **seven times** as Esau approached.
- Esau **ran to meet him**, embraced him, and wept.
- Jacob said: *"I have seen thy face, as though I had seen the face of God."*
- Though Esau declined the gifts, Jacob insisted, and Esau accepted.

Settling in Shechem

- Jacob journeyed to **Succoth**, then to **Shechem** in Canaan.
- He bought land and erected an altar called **El-elohe-Israel** ("God, the God of Israel").

Dinah, Shechem, and the Bloody Revenge

(Genesis 34, King James Version)

Dinah Defiled

- Dinah, daughter of Leah and Jacob, went out to see the daughters of the land.
- **Shechem**, son of Hamor the Hivite (prince of the country), saw her, took her, and **defiled her**.
- Yet he loved Dinah and spoke kindly to her, asking his father to arrange marriage.

Hamor's Proposal

- Hamor approached Jacob, proposing intermarriage and shared land.
- Shechem offered: *"Let me find grace in your eyes... ask me never so much dowry and gift."*

Jacob's Sons Respond

- Jacob's sons were **grieved and very wroth**, calling it a **folly in Israel**.
- They answered deceitfully, saying: *"We cannot give our sister to one that is uncircumcised... if ye will be as we are, every male among you must be circumcised."*
- Hamor and Shechem agreed, and all the males of the city were circumcised.

The Revenge of Simeon and Levi

- On the third day, when the men were sore, **Simeon and Levi** took swords and **slew all the males**, including Hamor and Shechem.
- They rescued Dinah and **plundered the city**—taking flocks, herds, wealth, women, and children.

Jacob's Rebuke

- Jacob said: *"Ye have troubled me to make me stink among the inhabitants... I being few in number."*
- Simeon and Levi replied: *"Should he deal with our sister as with an harlot?"*

Covenant Renewed and Rachel's Death

(Genesis 35, King James Version)

Return to Bethel

- God told Jacob: *"Arise, go up to Bethel... and make there an altar unto God."*
- Jacob told his household to **put away strange gods**, purify themselves, and change garments.
- They journeyed, and **the terror of God** was upon nearby cities—they were not pursued.

Worship at Bethel

- Jacob built an altar and called the place **El-bethel** ("God of the House of God").
- **Deborah**, Rebekah's nurse, died and was buried under an oak called **Allon-bachuth** ("Oak of Weeping").

God Appears Again

- God appeared to Jacob again, blessed him, and said:
 - *“Thy name is Jacob: thy name shall not be called any more Jacob, but Israel shall be thy name.”*
 - He reaffirmed the covenant: *“Be fruitful and multiply... kings shall come out of thy loins... the land I gave to Abraham and Isaac, I give to thee.”*
- Jacob set up a **pillar of stone**, poured a drink offering and oil upon it.

Rachel's Death and Benjamin's Birth

- As they journeyed from Bethel, Rachel went into **hard labor** near Ephrath.
- She gave birth to a son and called him **Benoni** (“son of my sorrow”).
- Jacob renamed him **Benjamin** (“son of the right hand”).
- Rachel **died** and was buried on the way to Ephrath (Bethlehem).
- Jacob set a **pillar on her grave**, which remained as a memorial.

Legacy and Losses

- Israel journeyed and pitched his tent beyond the tower of Edar.
- **Reuben** lay with **Bilhah**, Jacob's concubine—Israel heard of it.
- The twelve sons of Jacob are listed, born of Leah, Rachel, Bilhah, and Zilpah.

Isaac's Death

- Jacob came to **Mamre**, where **Isaac** dwelled.
- Isaac died at **180 years old**, and was buried by **Esau and Jacob**.

The Generations of Esau and the Kings of Edom

(Genesis 36, King James Version)

Esau's Family and Wives

- Esau is called **Edom**, meaning “red.”
- He took wives from the daughters of Canaan:
 - **Adah**, daughter of Elon the Hittite
 - **Aholibamah**, daughter of Anah, granddaughter of Zibeon the Hivite
 - **Bashemath**, daughter of Ishmael and sister of Nebajoth

Sons of Esau

- By Adah: **Eliphaz**
- By Bashemath: **Reuel**
- By Aholibamah: **Jeush, Jaalam, and Korah**

These sons became **dukes (chiefs)** of Edom, each with their own clans and territories.

Esau's Departure from Canaan

- Esau took his family, livestock, and possessions and moved to **Mount Seir**, away from Jacob.
- Their substance was too great to dwell together—echoing Abraham and Lot's separation.

Chiefs and Kings of Edom

- The chapter lists the **dukes of Esau's descendants**, including:
 - **Teman, Omar, Zepho, Kenaz, Korah, Gatam, Amalek** (from Eliphaz)
 - **Nahath, Zerah, Shammah, Mizzah** (from Reuel)
- It also records the **Horite chiefs** of Seir, the original inhabitants of the land.
- Later, Edom had **kings before any king reigned over the children of Israel**, including:
 - **Bela son of Beor, Jobab, Husham, Hadad**, and others.

Each king ruled from a city and was succeeded by another, forming a **pre-Israelite monarchy**.

Joseph's Dreams and Betrayal by His Brothers

(Genesis 37, King James Version)

Joseph the Beloved Son

- Jacob dwelt in Canaan and favored **Joseph**, the son of his old age.
- He gave Joseph a **coat of many colours**.
- Joseph's brothers **hated him**, unable to speak peaceably to him.

The Dreams

- Joseph dreamed that **his sheaf stood upright**, and his brothers' sheaves bowed to it.
- He dreamed again: **the sun, moon, and eleven stars** bowed to him.
- His brothers envied him; even Jacob rebuked him, though he kept the matter in mind.

The Plot in Dothan

- Jacob sent Joseph to check on his brothers in **Shechem**.
- They saw him coming and said: *“Behold, this dreamer cometh... let us slay him.”*
- **Reuben** intervened: *“Shed no blood... cast him into this pit.”* (intending to rescue him later)

Into the Pit

- They stripped Joseph of his coat and cast him into a **dry pit**.

Sold into Slavery

- A caravan of **Ishmaelites** came from Gilead, bearing spices to Egypt.
- **Judah** said: *“What profit is it if we slay our brother... let us sell him.”*
- They sold Joseph for **twenty pieces of silver**.
- Reuben returned and found the pit empty—he tore his clothes.

The Deception

- They dipped Joseph’s coat in goat’s blood and brought it to Jacob.
- Jacob mourned deeply, refusing comfort: *“I will go down into the grave unto my son mourning.”*
- Meanwhile, Joseph was sold to **Potiphar**, an officer of Pharaoh in Egypt.

Judah and Tamar: A Lineage Preserved Through Scandal

(Genesis 38, King James Version)

Judah’s Departure and Family

- Judah left his brothers and settled near a man named **Hirah**.
- He married a Canaanite woman, daughter of **Shuah**, and had three sons:
 - **Er**, **Onan**, and **Shelah**.

Tamar Enters the Story

- Judah arranged for **Er** to marry **Tamar**.
- Er was **wicked in the sight of the Lord**, and God slew him.
- Judah told **Onan** to raise seed for his brother by Tamar.
- Onan refused—he spilled his seed on the ground—and God slew him too.

Tamar Left Waiting

- Judah promised Tamar that when **Shelah** grew up, he would marry her.
- But he feared losing another son and **did not fulfill the promise**.
- Tamar remained a widow in her father's house.

Tamar's Bold Plan

- After Judah's wife died, he went to **Timnath** to shear sheep.
- Tamar disguised herself as a **harlot**, veiled her face, and sat by the road.
- Judah did not recognize her and **offered a kid** for her services.
- She asked for a pledge: **his signet, bracelets, and staff**.

Tamar Conceives

- Tamar conceived by Judah and returned home.
- Judah sent the kid to retrieve his pledge, but the woman was gone.

Accusation and Revelation

- Months later, Judah was told: *"Tamar hath played the harlot... she is with child."*
- He said: *"Bring her forth, and let her be burnt."*
- Tamar sent Judah his own pledge items, saying: *"By the man whose these are, am I with child."*
- Judah declared: *"She hath been more righteous than I."*

Birth of Perez and Zerah

- Tamar bore **twins**:
 - **Zerah** extended his hand first, but **Perez** broke through and was born first.
- **Perez** would become an ancestor of **King David** and ultimately **Jesus Christ**.

Joseph in Potiphar's House and Prison

(Genesis 39, King James Version)

Favored in Egypt

- Joseph was brought to Egypt and sold to **Potiphar**, an officer of Pharaoh and captain of the guard.
- The Lord was **with Joseph**, and he prospered.
- Potiphar saw that the Lord blessed all Joseph did and made him **overseer of his house**.

- The house was blessed **for Joseph's sake**, and Potiphar left all in his hand.

Temptation and False Accusation

- Potiphar's wife **cast her eyes upon Joseph** and said: *"Lie with me."*
- Joseph refused, saying: *"How then can I do this great wickedness, and sin against God?"*
- She persisted daily, but Joseph would not yield.

The Trap

- One day, when no men were in the house, she **caught him by his garment**.
- He fled, leaving his garment in her hand.
- She cried out and accused him of trying to assault her.

Imprisoned Unjustly

- Potiphar was angry and **cast Joseph into prison**, where the king's prisoners were bound.
- But the Lord was **still with Joseph**, showing him mercy.
- The keeper of the prison entrusted Joseph with all the inmates.
- Whatever Joseph did, the Lord **made it to prosper**.

Joseph Interprets Dreams in Prison

(Genesis 40, King James Version)

Pharaoh's Servants Imprisoned

- Pharaoh was angry with his **chief butler** and **chief baker**, and cast them into the prison where Joseph was held.
- The captain of the guard assigned Joseph to serve them.

Two Troubling Dreams

- Both men dreamed in the same night, each with a distinct meaning.
- Joseph said: *"Do not interpretations belong to God? tell me them, I pray you."*

The Butler's Dream

- He saw a **vine with three branches**, which budded and brought forth grapes.
- He pressed the grapes into Pharaoh's cup and gave it to him.

Interpretation:

- The three branches are **three days**.
- In three days, Pharaoh will **restore the butler** to his position.
- Joseph asked: *“Think on me when it shall be well with thee... make mention of me unto Pharaoh.”*

The Baker's Dream

- He saw **three white baskets** on his head, filled with baked goods.
- Birds ate from the top basket.

Interpretation:

- The three baskets are **three days**.
- In three days, Pharaoh will **hang the baker**, and birds will eat his flesh.

Fulfilled on the Third Day

- On Pharaoh's birthday, he made a feast and **restored the butler** and **hanged the baker**, just as Joseph had said.
- But the chief butler **forgot Joseph**.

Pharaoh's Dreams and Joseph's Rise

(Genesis 41, King James Version)

Pharaoh's Troubling Dreams

- Pharaoh dreamed he stood by the river:
 - Seven **fat cows** came up and fed in the meadow.
 - Then seven **lean cows** came and devoured the fat ones.
- He dreamed again:
 - Seven **full ears of corn** grew on one stalk.
 - Then seven **thin ears** sprang up and devoured the full ones.
- Pharaoh was troubled, but **none of his magicians** could interpret the dreams.

The Butler Remembers

- The chief butler finally remembered Joseph and said: *“I do remember my faults this day...”*
- Pharaoh sent for Joseph, who was **shaved and changed** before appearing.

Joseph Interprets the Dreams

- Joseph said: *“It is not in me: God shall give Pharaoh an answer of peace.”*
- Interpretation:
 - The dreams are **one**—God shows what He is about to do.
 - Seven years of **plenty** will come, followed by seven years of **famine**.
 - The famine will be so severe that the abundance will be forgotten.

Joseph’s Counsel

- Joseph advised Pharaoh to appoint a **wise man** to oversee grain storage during the years of plenty.
- Pharaoh said: *“Can we find such a one as this is, a man in whom the Spirit of God is?”*
- He appointed Joseph as **governor over all Egypt**, second only to Pharaoh.

Joseph’s Elevation

- Pharaoh gave Joseph his **ring**, fine garments, and a **gold chain**.
- He rode in Pharaoh’s second chariot, and all cried: *“Bow the knee!”*
- Joseph was **30 years old** when he stood before Pharaoh.
- He married **Asenath**, daughter of Potipherah, priest of On.

Preparation and Fulfillment

- Joseph stored grain during the seven years of plenty.
- Two sons were born:
 - **Manasseh** – “God hath made me forget all my toil.”
 - **Ephraim** – “God hath caused me to be fruitful in the land of my affliction.”
- The famine came, and all countries came to Egypt to buy grain from Joseph.

Joseph’s Brothers in Egypt

(Genesis 42–43, King James Version)

Famine in Canaan

- The famine reached Canaan, and Jacob sent **ten sons** to Egypt to buy grain.
- **Benjamin** stayed behind—Jacob feared harm might come to him.

Joseph Recognizes His Brothers

- The brothers bowed before Joseph, fulfilling his dream.
- Joseph **knew them**, but they **did not recognize him**.
- He accused them of being **spies** and imprisoned them for three days.

The First Test

- Joseph demanded they bring **Benjamin** to prove their honesty.
- He kept **Simeon** bound and sent the rest home with grain.
- Secretly, he returned each man's **money in his sack**.

Guilt and Fear

- On the journey home, they discovered the money and were afraid.
- They told Jacob everything, but he refused to send Benjamin: *"My son shall not go down with you... if mischief befall him... ye shall bring down my gray hairs with sorrow."*

The Second Journey

(Genesis 43)

- The famine worsened, and Judah persuaded Jacob to send Benjamin, pledging his own life.
- Jacob sent gifts: balm, honey, spices, and double money.

A Feast in Egypt

- Joseph saw Benjamin and ordered a **feast**.
- The brothers feared they were being trapped over the money.
- Joseph's steward reassured them: *"Peace be to you, fear not: your God... hath given you treasure in your sacks."*
- Simeon was released, and they dined with Joseph.

Seating by Birth Order

- Joseph seated them **by age**, astonishing the brothers.
- He gave Benjamin **five times more** than the others.

The Silver Cup and Judah's Plea

(Genesis 44, King James Version)

The Final Test

- Joseph instructed his steward to fill the brothers' sacks with grain and secretly place his **silver cup** in **Benjamin's sack**.
- At dawn, they departed for Canaan.

The Accusation

- Joseph sent his steward to pursue them, accusing them of theft.
- The brothers denied wrongdoing and said: *"With whomsoever thy servants it be found, both let him die, and we also will be my lord's bondmen."*
- The cup was found in **Benjamin's sack**, and they tore their clothes in grief.

Judah's Intercession

- They returned to Joseph's house and **fell before him**.
- Joseph said: *"Know ye not that such a man as I can certainly divine?"*
- Judah stepped forward and made a **heartfelt plea**:
 - He recounted Jacob's deep love for Benjamin.
 - He explained how losing Benjamin would **kill their father**.
 - He offered himself as a **substitute**, saying: *"Let thy servant abide instead of the lad... for how shall I go up to my father, and the lad be not with me?"*

Joseph Reveals Himself

(Genesis 45, King James Version)

Overcome with Emotion

- Joseph could no longer restrain himself and cried: *"Cause every man to go out from me."*
- He wept aloud—**the Egyptians and Pharaoh's house heard it**.
- He said to his brothers: *"I am Joseph; doth my father yet live?"*
- They were troubled and speechless.

Reconciliation

- Joseph said: *"Come near to me... I am Joseph your brother, whom ye sold into Egypt."*

- He reassured them: *“Be not grieved... for God did send me before you to preserve life.”*
- He explained the famine would last **five more years**, and God had made him **a ruler in Egypt**.

The Invitation to Egypt

- Joseph urged them to bring **Jacob** and settle in **Goshen**, where they would be near him.
- He promised provision: *“Lest thou, and thy household... come to poverty.”*
- He embraced **Benjamin** and wept, then kissed all his brothers.

Pharaoh’s Generosity

- Pharaoh heard and was pleased.
- He offered wagons and supplies for Jacob’s household.
- Joseph gave his brothers:
 - Changes of garments
 - To Benjamin: **300 pieces of silver** and **five garments**
 - To Jacob: **donkeys laden with goods and grain**

A Final Warning

- As they departed, Joseph said: *“See that ye fall not out by the way.”* — a gentle plea for unity.

Jacob Comes to Egypt

(Genesis 46–47, King James Version)

God’s Assurance

- Jacob set out for Egypt and stopped at **Beersheba** to offer sacrifices.
- God spoke in a vision: *“Fear not to go down into Egypt... I will there make of thee a great nation.”*

The Family Record

- The chapter lists the **names of Jacob’s descendants** who went to Egypt—**70 souls in total**, including sons, grandsons, and daughters-in-law.
- **Joseph** met Jacob in **Goshen**, embraced him, and wept a good while.
- Jacob said: *“Now let me die, since I have seen thy face, because thou art yet alive.”*

Settling in Goshen

- Joseph advised his family to say they were **keepers of cattle**, not shepherds—since Egyptians despised shepherds.
- Pharaoh welcomed them and gave them the **best of the land**, Goshen.
- He asked Jacob his age: *“The days of the years of my pilgrimage are an hundred and thirty years...”*
- Jacob blessed Pharaoh.

Joseph’s Economic Strategy

- The famine was severe. Egyptians spent all their money on grain.
- Joseph exchanged grain for:
 - **Money**
 - **Livestock**
 - **Land**
 - Eventually, **themselves as servants to Pharaoh**
- He established a law: **a fifth of the produce** would belong to Pharaoh, except for the priests.

Jacob’s Final Years

- Israel dwelt in Goshen, grew, and multiplied.
- Jacob lived **17 more years**, reaching **147 years old**.
- Before dying, he made Joseph swear to **bury him in Canaan**, not Egypt.

Jacob’s Blessings and Prophetic Farewell

(Genesis 48–49, King James Version)

Jacob Blesses Joseph’s Sons

- Near death, Jacob called for **Joseph** and his sons **Manasseh** and **Ephraim**.
- He recalled God’s promise at **Luz (Bethel)** and adopted Joseph’s sons as his own: *“As Reuben and Simeon, they shall be mine.”*
- Joseph placed **Manasseh** (the elder) at Jacob’s right hand, and **Ephraim** at his left.
- Jacob **crossed his hands**, placing his right hand on Ephraim.
- Joseph tried to correct him, but Jacob said: *“He also shall become a people... but truly his younger brother shall be greater.”*
- He blessed them: *“God... bless the lads; and let my name be named on them.”*

Jacob's Final Prophecies to His Sons

(Genesis 49)

Jacob gathered his twelve sons and spoke **prophetic blessings** over each:

- **Reuben** – unstable as water; lost his birthright due to defiling his father's bed.
- **Simeon and Levi** – violent and cruel; scattered in Israel.
- **Judah** – praised and royal: *"The sceptre shall not depart from Judah... until Shiloh come."*
- **Zebulun** – shall dwell at the haven of the sea.
- **Issachar** – a strong donkey, burdened and serving.
- **Dan** – shall judge his people; a serpent by the way.
- **Gad** – shall be overcome, but will overcome at the last.
- **Asher** – rich in bread; royal delicacies.
- **Naphtali** – a hind let loose; beautiful words.
- **Joseph** – fruitful bough; blessed above all.
- **Benjamin** – ravenous wolf; devours and divides spoil.

Jacob concluded: *"All these are the twelve tribes of Israel... and he blessed them every one according to his blessing."*

Jacob's Burial Request

- He charged them to bury him in the cave of **Machpelah**, with Abraham, Sarah, Isaac, Rebekah, and Leah.
- After blessing his sons, Jacob **gave up the ghost** and was gathered unto his people.

Jacob's Burial and Joseph's Legacy

(Genesis 50, King James Version)

Mourning for Jacob

- Joseph **fell upon his father's face**, wept, and kissed him.
- He ordered physicians to **embalm Jacob**, which took **forty days**.
- The Egyptians mourned him for **seventy days**.

Funeral Procession to Canaan

- Joseph asked Pharaoh's permission to bury Jacob in Canaan.

- A grand procession of **Egyptian dignitaries**, chariots, and horsemen accompanied the family.
- They mourned at **Atad**, beyond Jordan, with great lamentation.
- Jacob was buried in the **cave of Machpelah**, with Abraham, Isaac, Sarah, Rebekah, and Leah.

The Brothers' Fear

- After Jacob's death, the brothers feared Joseph would now **take revenge**.
- They sent a message: *"Forgive, I pray thee now, the trespass of thy brethren..."*
- Joseph wept when he heard it.

Joseph's Mercy

- He reassured them: *"Fear not... ye thought evil against me; but God meant it unto good."*
- He promised to **nourish them and their little ones**, and spoke kindly to them.

Joseph's Final Years

- Joseph lived to **110 years old**.
- He saw **Ephraim's children to the third generation**.
- Before dying, he said: *"God will surely visit you, and bring you out of this land unto the land which he swore to Abraham, to Isaac, and to Jacob."*
- He made the children of Israel swear to **carry his bones** from Egypt when God delivered them.

Joseph's Death

- Joseph died and was **embalmed and placed in a coffin in Egypt**—awaiting the Exodus.

The Death of Joseph and Israel's Waiting

(Genesis 50:22–26, Exodus 1:1–7, King James Version)

Joseph's Final Years

- Joseph dwelt in Egypt with his father's house.
- He lived to be **110 years old**, saw **Ephraim's children to the third generation**, and **Manasseh's grandson Machir's children** were raised upon his knees.

Joseph's Last Words

- Before dying, Joseph said: *“God will surely visit you, and bring you out of this land unto the land which he sware to Abraham, to Isaac, and to Jacob.”*
- He made the children of Israel swear: *“Ye shall carry up my bones from hence.”*

Embalmed and Awaiting Redemption

- Joseph died and was **embalmed**, placed in a **coffin in Egypt**—awaiting the day of deliverance.

Israel Multiplies in Egypt

(Exodus 1:1–7)

- The names of Jacob's sons who came to Egypt are listed again.
- **Joseph died**, and all his generation.
- The children of Israel were **fruitful**, multiplied, and grew **exceedingly mighty**.
- The land was **filled with them**—setting the stage for the rise of Pharaoh's oppression and the birth of Moses.

2 The Exodus Scroll

A New Pharaoh and Israel's Bondage

(Exodus 1, King James Version)

Israel Multiplies in Egypt

- The descendants of Jacob—**70 souls**—settled in Egypt.
- Joseph died, and all his generation.
- The children of Israel were **fruitful**, multiplied, and became **exceeding mighty**.
- The land was **filled with them**.

A New Pharaoh Rises

- A new king arose over Egypt, **which knew not Joseph**.
- He said to his people: *“Behold, the people of the children of Israel are more and mightier than we.”*
- Fearing their numbers, he devised a plan: *“Let us deal wisely... lest they multiply, and... join our enemies.”*

Oppression Begins

- Taskmasters were set over Israel to **afflict them with burdens**.
- They built the treasure cities **Pithom and Raamses**.
- But the more they were afflicted, the more they **multiplied and grew**.
- The Egyptians made their lives **bitter with hard bondage**—in mortar, brick, and field labor.

Pharaoh's Deadly Decree

- Pharaoh commanded the Hebrew midwives, **Shiphrah and Puah**, to kill all male newborns.
- But they **feared God** and spared the children.
- God blessed the midwives, and the people multiplied even more.
- Pharaoh then charged all his people: *“Every son that is born ye shall cast into the river, and every daughter ye shall save alive.”*

The Birth and Rescue of Moses

(Exodus 2:1–10, King James Version)

A Child of Levi

- A man from the house of Levi took a wife from the same tribe.
- She bore a son and saw that he was **a goodly child**.
- To protect him from Pharaoh's decree, she **hid him three months**.

The Ark of Bulrushes

- When she could no longer hide him, she made an **ark of bulrushes**, daubed with slime and pitch.
- She placed the child inside and laid it in the **flags by the river's brink**.
- His sister **stood afar off**, watching what would happen.

Pharaoh's Daughter Finds Him

- Pharaoh's daughter came to bathe in the river and saw the ark.
- She opened it and saw the child weeping—she had **compassion**.
- She said: *"This is one of the Hebrews' children."*

A Mother's Reunion

- The sister approached and offered to find a **nurse** from the Hebrews.
- She brought the child's **own mother**, who nursed him.
- Pharaoh's daughter later adopted him and named him **Moses**, saying: *"Because I drew him out of the water."*

Moses Flees to Midian

(Exodus 2:11–25, King James Version)

Moses Defends a Hebrew

- When Moses was grown, he went out to see his brethren and their burdens.
- He saw an Egyptian smiting a Hebrew and looked both ways.
- Seeing no one, he **slew the Egyptian** and hid him in the sand.

Confronted and Exposed

- The next day, he saw two Hebrews striving and tried to make peace.
- One said: *“Who made thee a prince and a judge over us? intendest thou to kill me, as thou killedst the Egyptian?”*
- Moses feared and said: *“Surely this thing is known.”*

Flight to Midian

- When Pharaoh heard, he sought to slay Moses.
- Moses fled and dwelt in the land of **Midian**, sitting by a well.

Moses Marries Zipporah

- The **seven daughters of Reuel (Jethro)** came to water their flock.
- Shepherds drove them away, but Moses defended them and watered their sheep.
- Reuel invited Moses to dwell with him and gave him **Zipporah** to wife.
- She bore a son named **Gershom**: *“I have been a stranger in a strange land.”*

God Hears Israel’s Groaning

- In Egypt, the king died, but Israel still groaned under bondage.
- Their cry came up to God.
- God **heard, remembered His covenant, looked upon them, and had respect unto them.**

The Burning Bush and God’s Call

(Exodus 3, King James Version)

Tending the Flock

- Moses kept the flock of **Jethro**, his father-in-law, priest of Midian.
- He led the flock to **Horeb**, the mountain of God.

The Bush That Burned

- The **angel of the Lord** appeared in a flame of fire out of the midst of a bush.
- The bush **burned with fire**, but was **not consumed**.
- Moses said: *“I will now turn aside, and see this great sight...”*

God Speaks

- God called: *“Moses, Moses.”* He replied: *“Here am I.”*
- God said: *“Draw not nigh hither... put off thy shoes... for the place... is holy ground.”*
- He declared: *“I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob.”*
- Moses hid his face, afraid to look upon God.

The Mission

- God said: *“I have surely seen the affliction of my people... and I am come down to deliver them.”*
- He commissioned Moses to go to Pharaoh and bring Israel out of Egypt.

Moses' Doubts

- Moses asked: *“Who am I, that I should go unto Pharaoh?”*
- God replied: *“Certainly I will be with thee.”*

The Name of God

- Moses asked: *“What shall I say unto them?”*
- God said: *“I AM THAT I AM... Thus shalt thou say... I AM hath sent me unto you.”*
- He added: *“The Lord God of your fathers... hath sent me unto you: this is my name for ever.”*

Signs and Promises

- God foretold Pharaoh's resistance but promised wonders.
- Israel would leave Egypt **with great substance**, and the Egyptians would give them **jewels of silver, gold, and raiment**.

Signs and Reluctance

(Exodus 4, King James Version)

Moses' Doubts Continue

- Moses answered: *“But, behold, they will not believe me, nor hearken unto my voice...”*
- God gave him **three signs** to confirm his divine commission:

The Three Signs

1. Rod to Serpent

- Moses cast his rod to the ground—it became a **serpent**.
- He fled, but God told him to take it by the tail—it became a rod again.

2. Leprous Hand

- Moses put his hand into his bosom—it became **leprous as snow**.
- He put it in again—it was restored.

3. Water to Blood

- God said: *“Thou shalt take of the water of the river... and it shall become blood upon the dry land.”*

“I Am Not Eloquent”

- Moses protested: *“I am not eloquent... but slow of speech, and of a slow tongue.”*
- God replied: *“Who hath made man’s mouth?... have not I the Lord?”*
- Moses pleaded: *“O my Lord, send, I pray thee, by the hand of him whom thou wilt send.”*

God’s Anger and Provision

- The Lord was angry but said: *“Is not Aaron the Levite thy brother?... he shall be thy spokesman.”*
- God promised to be **with both their mouths** and teach them what to say.

Moses Returns to Egypt

- Moses took his wife and sons, set them on a donkey, and returned to Egypt.
- He carried the **rod of God** in his hand.

Warning to Pharaoh

- God said: *“Israel is my son, even my firstborn... let my son go, that he may serve me.”*
- If Pharaoh refused, God would **slay his firstborn**.

Zipporah’s Intervention

- At a lodging place, the Lord sought to kill Moses.
- **Zipporah** took a sharp stone and **circumcised their son**, saying: *“Surely a bloody husband art thou to me.”*
- The Lord let Moses go.

Reunion with Aaron

- God told Aaron to meet Moses in the wilderness.
- They met at the **mount of God** and kissed.

- Together they gathered the elders of Israel, performed the signs, and the people **believed and worshipped**.

Confronting Pharaoh, Burdens Intensify

(Exodus 5, King James Version)

The First Confrontation

- Moses and Aaron went before Pharaoh and said: *“Thus saith the Lord God of Israel, Let my people go, that they may hold a feast unto me in the wilderness.”*
- Pharaoh replied: *“Who is the Lord, that I should obey his voice?... I know not the Lord, neither will I let Israel go.”*

Pharaoh’s Retaliation

- Pharaoh accused Moses and Aaron of distracting the people from their work.
- He commanded the taskmasters: *“Ye shall no more give the people straw to make brick... let them go and gather straw for themselves.”*
- The tally of bricks was not reduced—Israel had to meet the same quota with **greater hardship**.

Israel’s Suffering

- The officers of the children of Israel were beaten and blamed.
- They cried to Pharaoh, but he said: *“Ye are idle... therefore ye say, Let us go and do sacrifice.”*
- The officers met Moses and Aaron and said bitterly: *“The Lord look upon you, and judge; because ye have made our savour to be abhorred...”*

Moses Questions God

- Moses returned to the Lord and said: *“Lord, wherefore hast thou so evil entreated this people?... neither hast thou delivered thy people at all.”*

God Reaffirms His Covenant

(Exodus 6, King James Version)

God's Response to Moses

- The Lord said: *"Now shalt thou see what I will do to Pharaoh..."* *"With a strong hand shall he let them go..."*
- God reminded Moses of His identity: *"I am the Lord... I appeared unto Abraham, unto Isaac, and unto Jacob..."*
- He emphasized His covenant to give them the land of **Canaan**.

The Promise of Redemption

- God declared: *"I will bring you out... I will redeem you with a stretched out arm..."* *"I will take you to me for a people... and ye shall know that I am the Lord your God."*
- He promised to bring them into the land sworn to the patriarchs.

Israel's Discouragement

- Moses spoke to the children of Israel, but they **hearkened not**—because of **anguish of spirit and cruel bondage**.

Moses and Aaron's Lineage

- The chapter includes a **genealogy** of the heads of the tribes:
 - Reuben, Simeon, and Levi are listed.
 - From Levi came **Kohath, Amram**, and his sons **Aaron and Moses**.
 - Aaron married **Elisheba**, and their sons were **Nadab, Abihu, Eleazar, and Ithamar**.

Renewed Command

- The Lord told Moses: *"Speak unto Pharaoh king of Egypt, that he let the children of Israel go..."*
- Moses hesitated again: *"Behold, I am of uncircumcised lips..."*
- But God reaffirmed His charge to **Moses and Aaron** to lead Israel out of Egypt.

Signs Before Pharaoh

(Exodus 7, King James Version)

God's Charge to Moses

- The Lord said: *"I have made thee a god to Pharaoh, and Aaron thy brother shall be thy prophet."*

- Moses was to speak all that God commanded, and Aaron would speak to Pharaoh.
- God foretold: *“I will harden Pharaoh’s heart... and multiply my signs and wonders in Egypt.”*

The Rod Becomes a Serpent

- Moses and Aaron went to Pharaoh and cast down the rod—it became a **serpent**.
- Pharaoh called his **wise men and sorcerers**, and they did likewise with enchantments.
- But Aaron’s rod **swallowed up their rods**.
- Pharaoh’s heart was hardened, and he **hearkened not**.

The First Plague: Water to Blood

- God told Moses to meet Pharaoh by the river in the morning.
- He was to smite the river with the rod, and the water would turn to **blood**.
- Moses did so in Pharaoh’s sight:
 - The river turned to blood.
 - Fish died.
 - The river stank.
 - Egyptians could not drink the water.
- Magicians of Egypt did likewise, and Pharaoh’s heart remained hardened.
- He turned away and went into his house.
- The Egyptians **dug around the river** for water to drink.

Frogs, Lice, and Flies

(Exodus 8, King James Version)

Plague of Frogs

- God told Moses: *“Go unto Pharaoh... let my people go.”*
- If he refused, frogs would come up from the river:
 - Into houses, bedrooms, ovens, and kneading troughs.
- Aaron stretched his rod over the waters—**frogs came up abundantly**.
- Pharaoh’s magicians did likewise.
- Pharaoh pleaded: *“Entreat the Lord... that he may take away the frogs.”*
- Moses prayed, and the frogs died—but Pharaoh **hardened his heart** again.

Plague of Lice

- God told Moses to strike the dust of the land.
- Aaron did so, and the dust became **lice throughout Egypt**, on man and beast.

- The magicians tried but failed, saying: *“This is the finger of God.”*
- Yet Pharaoh’s heart remained hardened.

Plague of Flies

- God warned Pharaoh again: *“Let my people go...”*
- If not, swarms of **flies** would fill Egypt—but **Goshen** would be spared.
- Flies came into Pharaoh’s house and all Egypt—the land was **corrupted**.
- Pharaoh offered a compromise: sacrifice in Egypt.
- Moses insisted they must go three days into the wilderness.
- Pharaoh relented temporarily, and Moses prayed—the flies departed.
- But Pharaoh **hardened his heart** and did not let the people go.

Disease, Boils, and Hail

(Exodus 9, King James Version)

Plague on Livestock

- God sent Moses to Pharaoh again: *“Let my people go, that they may serve me.”*
- If Pharaoh refused, a **grievous murrain** (disease) would strike Egypt’s cattle.
- The next day, all Egyptian livestock died—but **not one of Israel’s cattle** perished.
- Pharaoh sent to verify it, yet his heart remained **hardened**.

Plague of Boils

- God told Moses and Aaron to take **handfuls of ashes** from the furnace.
- Moses sprinkled it toward heaven—it became **boils and blains** on man and beast.
- The magicians could not stand before Moses because of the boils.
- Yet Pharaoh’s heart was hardened, and he would not listen.

Plague of Hail

- God warned Pharaoh: *“I will at this time send all my plagues upon thine heart...”*
- A **mighty hailstorm** was foretold—unlike anything in Egypt’s history.
- Those who feared the Lord among Pharaoh’s servants **brought their servants and cattle indoors**.
- Moses stretched forth his rod, and the Lord sent:
 - **Thunder and hail**
 - **Fire running along the ground**
 - Hail struck **man, beast, and every herb and tree** in the field.
 - Only in the land of **Goshen**, where Israel dwelt, there was **no hail**.

Pharaoh's False Repentance

- Pharaoh said: *"I have sinned this time: the Lord is righteous..."*
- Moses prayed, and the hail ceased.
- But when Pharaoh saw the rain and hail were stopped, he **hardened his heart again**.

Locusts, Darkness, and the Final Warning

(Exodus 10–11, King James Version)

Plague of Locusts

- God told Moses to go to Pharaoh again: *"How long wilt thou refuse to humble thyself before me?"*
- If Pharaoh refused, **locusts** would cover the land and devour what remained after the hail.
- Pharaoh's servants pleaded with him: *"Let the men go..."*
- Pharaoh offered a partial release, but Moses insisted: *"We will go with our young and with our old..."*
- God sent a **strong east wind**, and locusts came:
 - Covered the land.
 - Consumed every green thing.
- Pharaoh confessed: *"I have sinned..."* and asked for forgiveness.
- Moses prayed, and a **west wind** drove the locusts into the Red Sea.
- Yet Pharaoh's heart was hardened again.

Plague of Darkness

- God told Moses to stretch his hand toward heaven.
- A **thick darkness** fell over Egypt for **three days**:
 - No one rose from his place.
 - But **all the children of Israel had light** in their dwellings.
- Pharaoh offered another compromise, but Moses refused.
- Pharaoh said: *"Take heed to thyself... see my face no more..."*
- Moses replied: *"Thou hast spoken well, I will see thy face again no more."*

The Final Warning

(Exodus 11)

- God declared: “*Yet will I bring one plague more upon Pharaoh...*”
- After that, Pharaoh would let them go **entirely**.
- Moses told the people to ask the Egyptians for **silver and gold**.
- The Lord gave Israel **favor** in the sight of the Egyptians.
- Moses proclaimed: “*About midnight... all the firstborn in the land of Egypt shall die...*”
- From Pharaoh’s firstborn to the maidservant’s child, even the firstborn of beasts.
- A great cry would rise throughout Egypt, but **not a dog would bark** against Israel.
- Pharaoh’s heart remained hardened.

The First Passover and the Death of the Firstborn

(Exodus 12, King James Version)

A New Beginning

- God spoke to Moses and Aaron in Egypt: “*This month shall be unto you the beginning of months...*”
- On the **10th day**, each household was to take a **lamb without blemish**.
- On the **14th day**, they were to kill it **in the evening**.

The Blood as a Sign

- They were to strike the **blood** on the two side posts and upper doorpost of their houses.
- God said: “*When I see the blood, I will pass over you...*”
- No plague would strike those under the blood.

The Passover Meal

- The lamb was to be roasted with fire, eaten with **unleavened bread** and **bitter herbs**.
- Nothing was to remain until morning.
- They were to eat it **in haste**, with loins girded, shoes on, and staff in hand.

Death of the Firstborn

- At midnight, the Lord smote **all the firstborn in Egypt**:
 - From Pharaoh’s firstborn to the captive’s child.
 - Even the firstborn of beasts.
- There was a **great cry in Egypt**—no house was untouched.

The Exodus Begins

- Pharaoh rose in the night and called for Moses and Aaron: “*Rise up... and go...*”

- The Egyptians urged the people to leave quickly: *“We be all dead men.”*
- Israel left with **silver, gold, and garments**, as God had foretold.
- About **600,000 men**, besides women and children, journeyed from **Rameses to Succoth**.

A Memorial Forever

- God commanded: *“This day shall be unto you for a memorial...”*
- The Passover was to be kept **throughout generations**.
- No stranger, uncircumcised person, or outsider could eat of it.
- All Israel obeyed, and the Lord brought them out of Egypt **by their armies**.

Crossing the Red Sea

(Exodus 13:17–14:31, King James Version)

God Leads the Way

- God led Israel not by the way of the Philistines, but through the **wilderness by the Red Sea**.
- The Lord went before them:
 - **By day** in a **pillar of cloud**.
 - **By night** in a **pillar of fire**—to give them light.

Pharaoh Pursues

- God told Moses: *“I will harden Pharaoh’s heart, that he shall follow after them...”*
- Pharaoh regretted letting Israel go and pursued with **600 chosen chariots** and all his army.
- Israel saw the Egyptians approaching and cried out in fear.

Moses’ Assurance

- Moses said: *“Fear ye not, stand still, and see the salvation of the Lord...”* *“The Lord shall fight for you, and ye shall hold your peace.”*

The Sea Divides

- God told Moses to stretch out his rod over the sea.
- The **pillar of cloud** moved between Israel and Egypt, giving **light to one side and darkness to the other**.
- The Lord caused a **strong east wind** to blow all night.

- The waters were divided, and Israel went through on **dry ground**, with **walls of water** on both sides.

Destruction of Pharaoh's Army

- Pharaoh's army pursued into the sea.
- God troubled the Egyptians:
 - Took off their chariot wheels.
 - Caused confusion.
- At God's command, Moses stretched out his hand again.
- The waters returned and **covered the chariots, horsemen, and all the host of Pharaoh.**
- **Not one of them remained.**

Israel's Deliverance

- Israel saw the Egyptians dead upon the seashore.
- They **feared the Lord**, believed in Him, and in **His servant Moses**.

The Song of Moses and the Bitter Waters

(Exodus 15, King James Version)

The Song of Deliverance

- After crossing the Red Sea, Moses and the children of Israel sang a song unto the Lord: *"I will sing unto the Lord, for he hath triumphed gloriously: the horse and his rider hath he thrown into the sea."*
- The song praised:
 - God's strength and salvation.
 - His majesty in overthrowing Pharaoh's army.
 - His guidance toward the promised land.
- **Miriam the prophetess**, sister of Aaron, took a timbrel and led the women in dance and song: *"Sing ye to the Lord, for he hath triumphed gloriously..."*

Journey into the Wilderness

- Moses led Israel from the Red Sea into the **wilderness of Shur**.
- They went **three days without water** and came to **Marah**—but the water was **bitter**.

The Waters Made Sweet

- The people murmured: *"What shall we drink?"*

- Moses cried unto the Lord.
- The Lord showed him a **tree**, which he cast into the waters—and they were made **sweet**.

A Statute and a Promise

- God said: *“If thou wilt diligently hearken... I will put none of these diseases upon thee... for I am the Lord that healeth thee.”*

Rest at Elim

- They came to **Elim**, where there were **twelve wells of water** and **seventy palm trees**.
- They camped there by the waters.

Manna and Water in the Wilderness

(Exodus 16–17, King James Version)

Murmuring in the Wilderness

- Israel journeyed from Elim to the **wilderness of Sin**, between Elim and Sinai.
- The people murmured against Moses and Aaron: *“Would to God we had died... when we sat by the flesh pots...”*

Manna from Heaven

- God said: *“Behold, I will rain bread from heaven for you...”*
- Each morning, **manna** appeared:
 - Small, round, white like coriander seed.
 - Tasted like wafers made with honey.
- Each man gathered **an omer per person**.
- On the **sixth day**, they gathered **twice as much**—for the Sabbath.
- Those who kept it overnight on other days found it **bred worms and stank**.
- But on the Sabbath, it **remained fresh**—a miracle of rest and provision.

Preservation of Manna

- God commanded a pot of manna be kept as a **testimony** throughout generations.
- Aaron placed it before the Lord to be preserved.

Water from the Rock

- At **Rephidim**, there was no water, and the people chided Moses.
- Moses cried to the Lord: *“What shall I do unto this people? they be almost ready to stone me.”*
- God told Moses to strike the **rock in Horeb** with his rod.
- Water gushed out, and the people drank.

Battle with Amalek

- Amalek came and fought with Israel at Rephidim.
- Moses stood on the hill with the **rod of God**.
- When Moses held up his hand, Israel prevailed; when he lowered it, Amalek prevailed.
- Aaron and Hur held up his hands until sunset.
- Joshua defeated Amalek with the sword.
- God said: *“Write this for a memorial... I will utterly put out the remembrance of Amalek...”*

Jethro's Visit and Wise Counsel

(Exodus 18, King James Version)

Reunion with Family

- **Jethro**, priest of Midian and Moses' father-in-law, heard of all that God had done for Moses and Israel.
- He brought **Zipporah** (Moses' wife) and their sons **Gershom** and **Eliezer** to meet Moses in the wilderness.
- Moses went out to meet Jethro, bowed, and kissed him.
- They entered the tent, and Moses told him all the Lord had done—deliverance, miracles, and trials.

Jethro Rejoices

- Jethro rejoiced and said: *“Blessed be the Lord... who hath delivered you out of the hand of the Egyptians.”*
- He acknowledged: *“Now I know that the Lord is greater than all gods...”*
- Jethro offered **burnt offerings and sacrifices** to God.
- Aaron and the elders came to eat with him before the Lord.

Moses' Heavy Burden

- The next day, Moses sat to judge the people **from morning till evening**.
- Jethro asked: *"Why sittest thou thyself alone...?"*
- Moses explained: *"The people come unto me to enquire of God... I judge between one and another..."*

Jethro's Advice

- Jethro said: *"The thing that thou doest is not good... thou wilt surely wear away."*
- He advised Moses to:
 - Teach the people God's statutes.
 - Appoint **able men** as rulers of thousands, hundreds, fifties, and tens.
 - Let them judge smaller matters; Moses would handle the great cases.

Moses Obeys

- Moses listened to Jethro's counsel and did all he said.
- He chose capable men and set them as judges.
- Jethro departed and returned to his own land.

Mount Sinai and the Ten Commandments

(Exodus 19–20, King James Version)

Arrival at Sinai

- In the third month after leaving Egypt, Israel camped before **Mount Sinai**.
- God called Moses up the mountain and said: *"Ye have seen what I did unto the Egyptians... and how I bare you on eagles' wings."*
- He offered a covenant: *"If ye will obey my voice... ye shall be a peculiar treasure unto me above all people."*

Preparation for God's Presence

- The people were to **sanctify themselves** for three days.
- They were warned not to touch the mountain, lest they die.
- On the third day, there were **thunders, lightnings, a thick cloud**, and the **voice of the trumpet**.
- Mount Sinai **quaked greatly**, and **God descended in fire**.

God Speaks the Ten Commandments

(Exodus 20)

1. **Thou shalt have no other gods before me.**
2. **Thou shalt not make unto thee any graven image.**
3. **Thou shalt not take the name of the Lord thy God in vain.**
4. **Remember the sabbath day, to keep it holy.**
5. **Honour thy father and thy mother.**
6. **Thou shalt not kill.**
7. **Thou shalt not commit adultery.**
8. **Thou shalt not steal.**
9. **Thou shalt not bear false witness.**
10. **Thou shalt not covet.**

The People Tremble

- The people saw the thunder, lightning, and smoke and stood afar off.
- They said to Moses: *“Speak thou with us... but let not God speak with us, lest we die.”*
- Moses replied: *“Fear not: for God is come to prove you...”*

The Bible clearly teaches that the Sabbath is the seventh day—Saturday—not Sunday. The Hebrew and Greek terms, historical Jewish practice, and the King James Version (1611) all affirm that Friday sunset begins the preparation day, and Saturday is the true Sabbath.

Biblical Origins of the Sabbath

- **Hebrew Term:** שַׁבָּת (*Shabbat*) — meaning “rest” or “cease.” First appears in Genesis 2:2–3 when God rested on the seventh day.
- **Greek Term:** σαββάτον (*sabbaton*) — used throughout the New Testament to refer to the seventh day of rest.
- **Commandment:** Exodus 20:8–11 (KJV) — “Remember the sabbath day, to keep it holy... the seventh day is the sabbath of the Lord thy God.”

Day Structure and Preparation

- **Preparation Day:** Mark 15:42 (KJV) — “And now when the even was come, because it was the preparation, that is, the day before the sabbath...”
 - This confirms Friday as the preparation day.
- **Sabbath Timing:** Leviticus 23:32 — “from even unto even, shall ye celebrate your sabbath.”
 - Sabbath begins Friday at sunset and ends Saturday at sunset.

Ancient Day Names and Calendar Changes

- **Biblical Days:** Days were numbered, not named—e.g., “first day,” “second day,” etc. (Genesis 1).
- **Roman Influence:** The seven-day week with names like *Monday*, *Tuesday*, etc., came from Roman planetary gods.
- **Sunday Shift:** Emperor Constantine officially changed Sabbath observance to Sunday in 321 AD, aligning with sun worship and Roman tradition.

Did God’s Law Change?

- **No.** Malachi 3:6 — “For I am the Lord, I change not.”
- **Jesus’ Example:** Luke 4:16 — “as his custom was, he went into the synagogue on the sabbath day.”
- **Prophecy of Change:** Daniel 7:25 — “he shall think to change times and laws...”
 - This refers to a power that would alter God’s calendar and commandments.

Are People Keeping the True Sabbath Today?

- **Yes, but few.** Most mainstream churches observe Sunday due to tradition, not scripture.
- **Remnant Observance:** Groups like Seventh-day Adventists, Messianic Jews, and Sabbath-keeping believers honor the Saturday Sabbath.

If I Were the Supreme God (Biblically Speaking)

- I would be grieved by Sunday observance replacing the true Sabbath.
- Isaiah 58:13–14 — God calls the Sabbath “my holy day” and promises blessings to those who honor it.
- Exodus 31:16 — “Wherefore the children of Israel shall keep the sabbath... for a perpetual covenant.”

Sources

- BibleHub: Preparation Day
- Biblical Sabbath – Wikipedia
- King James Bible (1611)
- Genesis, Exodus, Leviticus, Isaiah, Daniel, Luke — all quoted from KJV

The Sabbath was not given *only* to the Jews. It was established at **Creation**, reaffirmed in the **Ten Commandments**, and upheld by **Jesus and the apostles**. Let’s walk through the biblical and historical facts:

1. The Sabbath Was Established Before There Were Jews

- **Genesis 2:2–3 (KJV):** “*And on the seventh day God ended his work... and he rested... and God blessed the seventh day, and sanctified it...*”

- This happened at **Creation**, long before Abraham or the nation of Israel existed.
- The Sabbath was part of God’s perfect design for **all humanity**, not just one nation.

2. The Ten Commandments Were Given to All Who Follow God

- **Exodus 20:8–11 (KJV):** *“Remember the sabbath day, to keep it holy... the seventh day is the sabbath of the Lord thy God...”*
 - The Sabbath commandment is the **only one** that begins with “Remember”—because it was already known.
 - The Ten Commandments were written by **God’s own finger** (Exodus 31:18) and are **eternal moral law**, not ceremonial or temporary.

3. The Sabbath Was Meant for All Nations

- **Isaiah 56:6–7:** *“Also the sons of the stranger... that keep the sabbath... even them will I bring to my holy mountain...”*
 - God welcomes **non-Israelites** who keep His Sabbath.
- **Mark 2:27:** *“The sabbath was made for man, and not man for the sabbath.”*
 - Jesus didn’t say “for Jews”—He said **for man** (Greek: *anthrōpos*, meaning all mankind).

4. Jesus and the Apostles Kept the Sabbath

- **Luke 4:16:** *“As his custom was, he went into the synagogue on the sabbath day...”*
- **Acts 13:42–44:** Paul preached to **Gentiles** on the Sabbath, and they returned the next Sabbath to hear more.
- **Acts 17:2:** Paul reasoned in the synagogue **every Sabbath**, not Sunday.

5. The Sabbath Will Be Kept in the New Earth

- **Isaiah 66:22–23:** *“From one sabbath to another, shall all flesh come to worship before me, saith the Lord.”*
 - This is a prophecy of the **new heavens and new earth**—showing the Sabbath is **eternal**.

6. Who Changed It to Sunday?

- **Daniel 7:25** prophesied a power that would *“think to change times and laws.”*
- **Historical Fact:**
 - In **321 AD**, Emperor **Constantine** issued a decree making **Sunday** the official day of rest in honor of the **sun god**.
 - Later, the **Roman Church** formalized Sunday observance, admitting it was **not based on Scripture**.

Conclusion: The Sabbath Is for All Who Love God

- It was **created for mankind**, not just Jews.
- It is part of the **unchanging moral law**.
- It will be kept in the **new creation**.
- **Nowhere** in the Bible does God authorize changing it to Sunday.

Biblical Support for Saturday Sabbath

- **Genesis 2:2–3** — God rested on the seventh day.
- **Exodus 20:10** — “The seventh day is the sabbath of the Lord thy God.”
- **Luke 4:16** — Jesus kept the Sabbath.
- **Acts 13:42–44** — Paul preached to Gentiles on the Sabbath.

Why This Matters

- Jews have **never lost track of the weekly cycle**. Despite calendar reforms (Julian to Gregorian), the **seven-day week has remained intact**, and Saturday has always been the seventh day.
- The shift to Sunday worship was a **Roman imperial and ecclesiastical decision**, not a biblical one (see Constantine’s decree in 321 AD and later Catholic councils).

Shared Conviction

By keeping Saturday as the Sabbath, you’re aligning with:

- **God’s original design**
- **The Ten Commandments**
- **Jesus’ example**
- **Jewish tradition**
- **Biblical prophecy (Isaiah 66:23)**

According to the Bible, the Sabbath is a day of rest, worship, and holiness—but it is *not* a day of neglect or legalism. Helping someone in need, especially in an emergency, is not only allowed—it’s righteous.

Let’s break this down biblically, without error or personal interpretation:

What You Are Commanded to Do on the Sabbath

- **Rest from work:** “*Six days shalt thou labour, and do all thy work: But the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work...*” — Exodus 20:9–10 (KJV)
 - This refers to **ordinary labor for gain**, not acts of mercy or necessity.
- **Keep it holy:** “*If thou turn away thy foot from the sabbath... and call the sabbath a delight...*” — Isaiah 58:13

- The Sabbath is a **delight**, not a burden.
- **Worship and fellowship:** Jesus and the apostles gathered on the Sabbath (Luke 4:16, Acts 13:44).

Acts of Mercy Are Allowed

- **Jesus healed on the Sabbath:** *“It is lawful to do well on the sabbath days.”* — Matthew 12:12
 - He healed the sick, helped the needy, and defended His disciples for plucking grain (Matthew 12:1–8).
- **Helping an elderly person** with a broken car is **doing good**.
 - If you lift a donkey from a ditch (Luke 14:5), how much more a human in distress?

What About Working for a Company?

- **If it’s ordinary labor for profit**, the Bible says to rest.
 - Nehemiah 13:15–22 rebukes those who traded and worked on the Sabbath.
- **If it’s an emergency**—like food production to prevent spoilage or feeding the hungry—it may fall under *necessity* or *mercy*.
 - Jesus said: *“The sabbath was made for man, and not man for the sabbath.”* — Mark 2:27

Biblical Principle: Mercy Over Ritual

- The Sabbath is not about rigid rules—it’s about **honoring God** and **serving others**.
- God desires **obedience with compassion**, not sacrifice without love (Hosea 6:6).

If You Help on the Sabbath

- **Helping someone in need** is keeping the spirit of the Sabbath.
- **Working for gain** should be avoided unless it’s truly unavoidable and done with reverence.

The Covenant Confirmed

(Exodus 21–24, King James Version)

Laws and Judgments

- God gave Moses detailed laws for Israel:
 - Concerning servants, violence, theft, restitution, and social justice.

- Commands about Sabbaths and feasts.
- Warnings against idolatry and alliances with other nations.

God's Promise of Guidance

- God promised: *"Behold, I send an Angel before thee, to keep thee in the way..."*
- Israel was warned to obey His voice, for He would drive out the nations before them.
- Boundaries of the promised land were set.

The Covenant Sealed

- Moses told the people all the words of the Lord, and they answered: *"All the words which the Lord hath said will we do."*
- Moses wrote all the words of the Lord.
- He built an altar with twelve pillars for the twelve tribes.
- Young men offered burnt offerings and peace offerings.
- Moses took the **blood**, sprinkled half on the altar, and read the book of the covenant.
- The people said: *"All that the Lord hath said will we do, and be obedient."*
- Moses sprinkled the blood on the people, saying: *"Behold the blood of the covenant..."*

Moses on the Mountain

- Moses, Aaron, Nadab, Abihu, and seventy elders went up and **saw the God of Israel**:
 - Under His feet was a **paved work of sapphire stone**.
 - They ate and drank in His presence.
- God called Moses higher: *"Come up to me into the mount, and be there..."*
- Moses went up into the cloud, which covered the mount for six days.
- On the seventh day, God called to him.
- The glory of the Lord was like **devouring fire** on the mountaintop.
- Moses entered into the cloud and was there **forty days and forty nights**.

The Tabernacle and the Ark

(Exodus 25–27, King James Version)

Offerings for the Sanctuary

- God commanded Moses to take an offering from the people:
 - Gold, silver, brass
 - Blue, purple, scarlet, fine linen
 - Oil, spices, precious stones
- These were to be used to build a **sanctuary**, that God might **dwell among them**.

The Ark of the Covenant

- Made of **shittim wood**, overlaid with pure gold.
- Contained the **testimony** (the tablets of the law).
- Two **cherubim of gold** overshadowed the mercy seat.
- God said: *“There I will meet with thee, and I will commune with thee...”*

The Table of Showbread

- A table of shittim wood, overlaid with gold.
- Upon it were placed **twelve loaves of bread**, representing the tribes of Israel.
- Dishes, spoons, bowls, and covers were made of pure gold.

The Golden Candlestick

- A lampstand of pure gold, with six branches and seven lamps.
- Designed with almond blossoms, knops, and flowers.
- Its lamps were to burn continually, giving light in the holy place.

The Tabernacle Structure

- Curtains of fine linen with cherubim embroidered.
- Boards of shittim wood overlaid with gold.
- Veil separating the **Holy Place** from the **Most Holy Place**.
- The **altar of burnt offering** made of brass.
- The **court of the tabernacle** enclosed with fine linen hangings.

The Lamp Continually Burning

- The children of Israel were commanded to bring pure olive oil.
- The lamps were to burn continually before the Lord.

Priestly Garments and Consecration

(Exodus 28–29, King James Version)

Garments for Glory and Beauty

- God commanded Moses to make holy garments for **Aaron the high priest**:
 - **Breastplate** with twelve stones for the twelve tribes.
 - **Ephod** of gold, blue, purple, and scarlet.

- **Robe of blue** with bells and pomegranates on the hem.
- **Mitre (turban)** with a golden plate engraved: *“Holiness to the Lord.”*
- Fine linen coats, girdles, and bonnets for Aaron’s sons.

Consecration of the Priests

- Aaron and his sons were to be consecrated with solemn rites:
 - A young bullock and two rams for sacrifice.
 - Unleavened bread, cakes, and wafers placed in a basket.
- Moses was to wash them, clothe them in the garments, and anoint them with oil.
- Blood from the sacrifices was applied to their **right ear, thumb, and toe**—symbolizing consecration of hearing, service, and walk.
- Portions of the offerings were waved before the Lord and consumed in a **seven-day consecration ceremony**.

Daily Offerings

- God commanded continual burnt offerings:
 - Two lambs each day, morning and evening.
 - With flour, oil, and wine as a meat and drink offering.
- God promised: *“There I will meet with the children of Israel, and the tabernacle shall be sanctified by my glory.”*

The Altar of Incense and Holy Anointing

(Exodus 30–31, King James Version)

The Altar of Incense

- Made of **shittim wood**, overlaid with gold.
- Placed before the veil, near the Ark of the Covenant.
- Aaron was to burn **sweet incense every morning and evening**.
- No strange incense, burnt offering, or drink offering was to be placed upon it.

Atonement Money

- Every man twenty years old and above was to give **half a shekel** as atonement.
- This offering was for the service of the tabernacle, a memorial before the Lord.

The Bronze Laver

- A laver of brass was made for washing.

- Aaron and his sons were to wash their hands and feet before ministering, lest they die.

Holy Anointing Oil

- A sacred mixture of myrrh, cinnamon, calamus, cassia, and olive oil.
- Used to anoint the tabernacle, the Ark, and the priests.
- It was **holy**, not to be imitated or used for common purposes.

The Holy Incense

- A blend of stacte, onycha, galbanum, and frankincense.
- Beaten small and placed before the testimony in the tabernacle.
- Declared **most holy** to the Lord.

Bezaleel and Aholiab

- God chose **Bezaleel** of the tribe of Judah and **Aholiab** of the tribe of Dan.
- They were filled with wisdom, understanding, and skill to craft the tabernacle and its furnishings.

The Sabbath Command

- God reminded Israel: *“Verily my sabbaths ye shall keep: for it is a sign between me and you...”*
- Whoever profaned the Sabbath was to be put to death.
- It was a perpetual covenant, a sign of creation and sanctification.

The Tablets of Stone

- God gave Moses **two tables of testimony**, written with the **finger of God**.

The Golden Calf and Intercession

(Exodus 32–34, King James Version)

Israel’s Idolatry

- While Moses was on the mountain, the people grew impatient.
- They said to Aaron: *“Make us gods, which shall go before us...”*
- Aaron took their gold, fashioned a **molten calf**, and they proclaimed: *“These be thy gods, O Israel, which brought thee up out of Egypt.”*

- They offered sacrifices and feasted in revelry.

Moses Descends

- God told Moses: *“Thy people have corrupted themselves.”*
- Moses came down with the **two tablets of testimony**.
- Seeing the calf and dancing, his anger burned—he **broke the tablets** at the foot of the mount.
- He burned the calf, ground it to powder, scattered it on water, and made Israel drink it.

Judgment

- Moses confronted Aaron, who weakly excused himself.
- Moses stood at the gate and cried: *“Who is on the Lord’s side?”*
- The sons of Levi gathered to him.
- At Moses’ command, they slew about **3,000 men** that day.
- Moses returned to God, pleading for forgiveness: *“Oh, this people have sinned a great sin... yet now, if thou wilt forgive their sin...”*

Intercession and Renewal

- God plagued the people but promised His angel would go before them.
- Moses pitched the **tabernacle of meeting** outside the camp, where God spoke to him **face to face, as a man speaketh unto his friend**.
- Moses prayed: *“If thy presence go not with me, carry us not up hence.”*
- God assured him: *“My presence shall go with thee, and I will give thee rest.”*

New Tablets

- God commanded Moses to hew two new tablets.
- Moses ascended Sinai again, and the Lord proclaimed His name: *“The Lord, The Lord God, merciful and gracious, longsuffering, and abundant in goodness and truth...”*
- Moses bowed and worshipped.
- God renewed the covenant, warning against idolatry and commanding the feasts.
- When Moses came down, his **face shone** with God’s glory, so he veiled it before the people.

The Tabernacle Completed

(Exodus 35–40, King James Version)

Freewill Offerings

- Moses called the people to bring offerings for the tabernacle.
- Men and women gave **gold, silver, brass, linen, skins, and precious stones.**
- So much was given that Moses had to restrain them from bringing more.

Skilled Craftsmen

- **Bezaleel** and **Aholiab**, filled with the Spirit of God, led the work.
- They crafted the Ark, table, candlestick, altars, laver, and priestly garments.
- Every detail was made according to the Lord's command.

The Tabernacle Raised

- In the first month of the second year, on the first day, the tabernacle was set up.
- Moses placed the Ark, table, candlestick, altars, and laver in their appointed places.
- He anointed and sanctified all the furnishings.
- Aaron and his sons were clothed and consecrated for priestly service.

God's Glory Fills the Tabernacle

- When the work was finished, **a cloud covered the tent of the congregation.**
- The **glory of the Lord filled the tabernacle** so that Moses could not enter.
- The cloud rested upon it by day, and fire was upon it by night.
- Whenever the cloud was taken up, Israel journeyed; when it remained, they stayed.
- Thus the Lord dwelt among His people, guiding them in all their journeys.

2 The Leviticus Scroll

Laws of Offerings

(Leviticus 1–7, King James Version)

Burnt Offerings (Leviticus 1)

- A male without blemish from the herd or flock.
- Offered voluntarily for atonement.
- Entirely consumed on the altar—symbol of total consecration to God.

Meat (Grain) Offerings (Leviticus 2)

- Fine flour, oil, and frankincense.
- A portion burned on the altar; the rest for the priests.
- Always offered **without leaven** and with **salt**—purity and covenant.

Peace Offerings (Leviticus 3)

- From herd or flock, male or female without blemish.
- Fat and blood offered to God; the rest eaten in fellowship.
- Symbol of communion and thanksgiving.

Sin Offerings (Leviticus 4)

- For sins of ignorance by priests, congregation, rulers, or common people.
- Blood applied to the altar or sprinkled before the veil.
- Symbol of cleansing and forgiveness.

Trespass Offerings (Leviticus 5-6)

- For specific offenses against God or man.
- Required restitution plus sacrifice.
- Symbol of justice and reconciliation.

Priestly Portion (Leviticus 7)

- Priests received portions of offerings as their inheritance.
- Laws emphasized holiness, obedience, and separation from common use.

Consecration of the Priests

(Leviticus 8–10, King James Version)

The Ceremony of Ordination (Leviticus 8)

- Moses gathered the congregation at the tabernacle.
- Aaron and his sons were washed, clothed in holy garments, and anointed.
- Sacrifices were offered: sin offering, burnt offering, and consecration offering.
- Blood was applied to Aaron and his sons—right ear, thumb, and toe—symbolizing consecration of hearing, service, and walk.
- They remained at the tabernacle entrance for **seven days**.

The Priests Begin Their Ministry (Leviticus 9)

- On the eighth day, Aaron offered sacrifices for himself and the people.
- He blessed them, and Moses and Aaron went into the tabernacle.
- The **glory of the Lord appeared** to all the people.
- Fire came out from before the Lord and consumed the burnt offering.
- The people shouted and fell on their faces in awe.

Nadab and Abihu's Sin (Leviticus 10)

- Nadab and Abihu, sons of Aaron, offered **strange fire** before the Lord, which He had not commanded.
- Fire went out from the Lord and consumed them.
- Moses said: *"I will be sanctified in them that come nigh me."*
- Aaron held his peace, though his sons were slain.
- The priests were commanded to remain holy, not drinking wine when ministering.
- Laws were given to distinguish between **holy and unholy, clean and unclean**.

Laws of Purity and Cleanliness

(Leviticus 11–15, King James Version)

Clean and Unclean Animals (Leviticus 11)

- **Clean animals:** those that part the hoof and chew the cud (e.g., ox, sheep, goat).
- **Unclean animals:** swine, camel, hare, etc.
- **Clean fish:** those with fins and scales.
- **Unclean fish:** without fins and scales.
- Certain birds and creeping things were forbidden.
- Israel was commanded: *"Ye shall be holy, for I am holy."*

Purification After Childbirth (Leviticus 12)

- A woman was ceremonially unclean after childbirth:
 - 7 days for a male child, 14 days for a female.
- She was to bring a burnt offering and sin offering for purification.

Laws of Leprosy (Leviticus 13–14)

- Detailed instructions for diagnosing **leprosy** in persons, garments, and houses.
- Priests examined and declared clean or unclean.
- If healed, the leper underwent a purification ritual:
 - Two birds, cedar wood, scarlet, and hyssop.

- One bird slain, the other released.
- Sacrifices offered, and the person restored.

Bodily Discharges (Leviticus 15)

- Laws concerning ceremonial uncleanness from bodily discharges.
- Those affected were unclean until evening and required washing.
- These laws emphasized separation between holy and unholy, clean and unclean.

The Day of Atonement & Holiness

(Leviticus 16–20, King James Version)

The Day of Atonement (Leviticus 16)

- Aaron was instructed to enter the Holy of Holies only once a year.
- He offered sacrifices for himself and for the people.
- Two goats were chosen:
 - One for the Lord, sacrificed for sin.
 - One as the **scapegoat**, sent into the wilderness bearing the sins of Israel.
- This was a statute forever, a day of affliction and cleansing.

Laws of Holiness (Leviticus 17–20)

- **Blood forbidden:** life is in the blood, and it is given for atonement.
- **Sexual purity:** prohibitions against incest, adultery, homosexuality, and bestiality.
- **Idolatry forbidden:** no worship of Molech, no witchcraft or familiar spirits.
- **Holiness in daily life:**
 - Honor parents.
 - Keep Sabbaths.
 - Be just in judgment.
 - Love thy neighbor as thyself.
- Penalties were given for sins such as blasphemy, idolatry, and immorality.
- God said: *“Ye shall be holy unto me: for I the Lord am holy, and have severed you from other people.”*

Priestly Regulations & Sacred Feasts

(Leviticus 21–23, King James Version)

Regulations for Priests (Leviticus 21–22)

- Priests were to remain ceremonially clean, avoiding defilement by the dead except for close kin.
- They were forbidden to marry harlots or divorced women; the high priest was to marry only a virgin.
- Priests with physical blemishes could not offer sacrifices, though they still partook of holy food.
- Offerings brought to the Lord had to be **without blemish**—perfect and acceptable.

The Feasts of the Lord (Leviticus 23)

God established His holy calendar, calling them “**feasts of the Lord**”:

1. **Sabbath** – weekly rest and holiness.
2. **Passover & Feast of Unleavened Bread** – remembrance of deliverance from Egypt.
3. **Feast of Firstfruits** – offering the first harvest to God.
4. **Feast of Weeks (Pentecost)** – thanksgiving for the wheat harvest.
5. **Feast of Trumpets** – a day of blowing trumpets, calling to assembly.
6. **Day of Atonement** – solemn fasting and cleansing.
7. **Feast of Tabernacles** – dwelling in booths to remember the wilderness journey.

The Lampstand, Jubilee, and Covenant

(Leviticus 24–26, King James Version)

The Lampstand and Holy Bread (Leviticus 24)

- Israel was commanded to bring pure olive oil for the lamps, so they might burn continually.
- Twelve loaves of showbread were set before the Lord each Sabbath, representing the tribes of Israel.
- A case of blasphemy arose: a man cursed the name of the Lord and was stoned, establishing the seriousness of reverence.

The Sabbatical Year and Jubilee (Leviticus 25)

- Every **seventh year** was a **Sabbath year**: the land was to rest, no sowing or reaping.
- After **seven Sabbaths of years (49 years)** came the **Year of Jubilee**:
 - Liberty proclaimed throughout the land.
 - Property returned to original families.
 - Debts released, servants freed.
- God promised abundance if Israel trusted Him during these years of rest.

Blessings and Curses (Leviticus 26)

- **Blessings for obedience**:
 - Rain in due season, fruitful harvests, peace in the land.
 - Victory over enemies, God's presence dwelling among them.
- **Curses for disobedience**:
 - Terror, disease, famine, defeat by enemies.
 - Desolation of land, scattering among nations.
- Yet God promised: if they confessed their sins, He would remember His covenant with Abraham, Isaac, and Jacob.

Vows and Dedications

(Leviticus 27, King James Version)

Valuation of Persons

- When a man vowed a person unto the Lord, the priest set a valuation:
 - Men aged 20–60: 50 shekels of silver.
 - Women aged 20–60: 30 shekels.
 - Children and elders valued at lesser amounts.
- If the person was poor, the priest adjusted according to ability.

Dedication of Animals

- Clean animals vowed to the Lord could not be redeemed or exchanged.
- If exchanged, both the original and substitute became holy.
- Unclean animals could be redeemed by paying their value plus one-fifth.

Dedication of Houses and Fields

- A house dedicated to the Lord was valued by the priest.
- Fields dedicated were valued according to seed required.
- In the Year of Jubilee, the land returned to its original owner.

Firstfruits and Tithes

- The firstborn of animals already belonged to the Lord and could not be vowed.
- Tithes of the land, seed, and fruit were holy to the Lord.
- If redeemed, a fifth was added to the value.
- Tithes of herd and flock were consecrated, every tenth animal passing under the rod.

Closing of Leviticus

- These were the commandments given by the Lord to Moses for Israel on Mount Sinai.
- The book closes with the emphasis on holiness, consecration, and covenant obedience.

2 The Numbers Scroll

The Census and Tribal Order

(Numbers 1–4, King James Version)

The Census (Numbers 1)

- God commanded Moses to number all the men of Israel, 20 years old and upward, able to go to war.
- Each tribe was counted, with leaders appointed.
- The total number of warriors was **603,550**.
- The Levites were not numbered among them, for they were set apart for the service of the tabernacle.

Arrangement of the Camp (Numbers 2)

- Israel was organized around the tabernacle in four groups:
 - **East:** Judah, Issachar, Zebulun.
 - **South:** Reuben, Simeon, Gad.
 - **West:** Ephraim, Manasseh, Benjamin.
 - **North:** Dan, Asher, Naphtali.
- Each tribe had its own standard (banner), and they camped and marched in order.

Duties of the Levites (Numbers 3–4)

- The Levites were appointed to guard and serve the tabernacle.
- Families of Levi had specific duties:
 - **Gershonites:** care of curtains and coverings.
 - **Kohathites:** care of holy furnishings (Ark, table, candlestick, altars).
 - **Merarites:** care of boards, bars, pillars, and sockets.
- Each family was assigned tasks for carrying the tabernacle during journeys.
- The Levites were given to Aaron and his sons as helpers in priestly service.

The Nazirite Vow & Blessing

(Numbers 5–6, King James Version)

Purity in the Camp (Numbers 5)

- Those defiled by leprosy, bodily discharges, or contact with the dead were put outside the camp.
- Restitution was required for wrongs against others, with an added fifth.
- A ritual was given for testing marital faithfulness, involving holy water and dust from the tabernacle floor.

The Nazirite Vow (Numbers 6)

- Any man or woman could vow to be a **Nazirite**, consecrated to the Lord.
- Requirements:
 - Abstain from wine and strong drink.
 - No razor upon the head; hair was a sign of consecration.
 - Avoid contact with the dead.
- At the end of the vow, offerings were made and the hair was shaved and burned with the sacrifice.
- The Nazirite vow symbolized total devotion to God.

The Priestly Blessing

- God commanded Aaron and his sons to bless Israel, saying:

“The Lord bless thee, and keep thee: The Lord make his face shine upon thee, and be gracious unto thee: The Lord lift up his countenance upon thee, and give thee peace.” \text{“The Lord bless thee, and keep thee:} \\ \text{The Lord make his face shine upon thee, and be gracious unto thee:} \\ \text{The Lord lift up his countenance upon thee, and give thee peace.”}

- This blessing placed God’s name upon His people, assuring His favor and peace.

Offerings & God’s Guidance

(Numbers 7–9, King James Version)

Offerings of the Princes (Numbers 7)

- Each tribal leader brought offerings for the dedication of the altar:
 - One silver charger, one silver bowl, one golden spoon filled with incense.
 - One young bullock, one ram, one lamb for a burnt offering.
 - One kid of the goats for a sin offering.
 - Two oxen, five rams, five goats, and five lambs for a peace offering.
- Each prince gave the same, showing equality among the tribes.
- The altar was dedicated with these offerings over twelve days.

The Lamps of the Candlestick (Numbers 8)

- The Lord commanded Aaron to light the lamps of the golden candlestick.
- The Levites were purified and consecrated for service:
 - Sprinkled with water of purification.
 - Shaved their flesh and washed their clothes.
 - Offered sacrifices before the Lord.
- The Levites were given wholly to God, to serve in place of the firstborn of Israel.

The Guiding Cloud (Numbers 9)

- On the day the tabernacle was set up, the **cloud covered it**.
- By day, the cloud rested; by night, it appeared as fire.
- When the cloud lifted, Israel journeyed; when it remained, they camped.
- God commanded the observance of the **Passover** in the wilderness.
- Those unable to keep it at the appointed time were given a second chance in the second month.
- The cloud and fire were continual signs of God's guidance.

Trumpets, Journey, and Rebellion

(Numbers 10–12, King James Version)

The Silver Trumpets (Numbers 10)

- God commanded two silver trumpets to be made:
 - For calling the congregation.
 - For directing the camps to move.
 - For sounding alarms in war.
 - For announcing feasts and sacrifices.
- The trumpets were a sign of God's guidance and remembrance.

The March from Sinai

- Israel departed from Sinai in order, with the Ark going before them.
- Moses prayed: *"Rise up, Lord, and let thine enemies be scattered..."*
- When the Ark rested, he said: *"Return, O Lord, unto the many thousands of Israel."*

Murmuring and Judgment (Numbers 11)

- The people complained, and God's fire burned among them.
- They lusted for meat, remembering Egypt's food.
- God sent quail in abundance, but His wrath struck them with a plague.
- Moses, overwhelmed, cried to God, who appointed seventy elders to share the burden.
- The Spirit rested on them, and they prophesied.

Miriam and Aaron Oppose Moses (Numbers 12)

- Miriam and Aaron spoke against Moses because of his Ethiopian wife.
- God defended Moses, saying: *"My servant Moses is faithful in all mine house."*
- Miriam was struck with leprosy.
- Moses prayed for her healing, and after seven days outside the camp, she was restored.

The Spies and the Rebellion

(Numbers 13–14, King James Version)

The Spies Sent (Numbers 13)

- Twelve men, one from each tribe, were sent to search out the land of Canaan.
- They saw its richness: clusters of grapes so large they carried them on a staff.
- They reported: *“Surely it floweth with milk and honey...”*
- But ten spies feared the giants and strong cities, saying: *“We be not able to go up against the people.”*
- Only **Joshua and Caleb** encouraged faith, declaring: *“Let us go up at once, and possess it.”*

Israel's Fear and Rebellion (Numbers 14)

- The people wept, murmured, and sought to appoint a captain to return to Egypt.
- Joshua and Caleb pleaded: *“The Lord is with us: fear them not.”*
- The congregation threatened to stone them.
- God's glory appeared, and He declared judgment:
 - The generation that murmured would wander forty years in the wilderness.
 - Only Joshua and Caleb would enter the promised land.
- The ten spies who spread fear died by plague.
- Some Israelites tried to go up without God's blessing and were defeated.

Korah's Rebellion & Aaron's Vindication

(Numbers 15–17, King James Version)

Laws Before the Rebellion (Numbers 15)

- God gave laws about offerings, sins of ignorance, and the penalty for presumptuous sin.
- A man was found gathering sticks on the Sabbath and was stoned, showing the seriousness of God's command.
- Israel was instructed to wear **fringes with a blue ribbon** on their garments, to remember God's commandments.

Korah's Rebellion (Numbers 16)

- **Korah**, with Dathan, Abiram, and 250 leaders, rose against Moses and Aaron.
- They said: *"Ye take too much upon you, seeing all the congregation are holy."*
- Moses fell on his face and declared that God would show whom He had chosen.
- The rebels offered incense, but fire from the Lord consumed the 250 men.
- The earth opened and swallowed Dathan, Abiram, and their households.
- A plague broke out among the people, but Aaron ran with incense and stood between the dead and the living, stopping the plague.

Aaron's Rod Buds (Numbers 17)

- To end the murmuring, God commanded each tribe to bring a rod, with Aaron's rod representing Levi.
- The rods were placed before the testimony in the tabernacle.
- The next day, Aaron's rod had budded, blossomed, and yielded almonds.
- This sign confirmed Aaron's priesthood.
- The rod was kept before the Ark as a witness against rebellion.

Water, Healing, and Prophecy

(Numbers 20–24, King James Version)

Water from the Rock (Numbers 20)

- The people murmured for lack of water at Kadesh.
- God commanded Moses to speak to the rock, but Moses struck it twice with his rod.
- Water flowed abundantly, yet God declared Moses and Aaron would not enter the promised land because they did not sanctify Him before the people.
- Edom refused passage, and Israel turned away.
- Aaron died on Mount Hor, and Eleazar became high priest.

Victory and Complaints (Numbers 21)

- Israel defeated Arad, Sihon king of the Amorites, and Og king of Bashan.

- The people again murmured, and God sent fiery serpents among them.
- Moses was commanded to make a **bronze serpent** and set it upon a pole.
- Whoever looked upon it lived—a symbol of faith and healing.

Balaam's Prophecies (Numbers 22-24)

- Balak, king of Moab, feared Israel and sent for **Balaam** to curse them.
- Balaam's donkey saw the angel of the Lord and spoke, rebuking him.
- Balaam blessed Israel instead of cursing, declaring:
 - *"How goodly are thy tents, O Jacob, and thy tabernacles, O Israel!"*
 - He foretold a **Star out of Jacob** and a **Scepter out of Israel**, pointing to future victory and messianic hope.
- Balak was angered, but Balaam could only speak what God put in his mouth.

Apostasy, Zeal, and New Leadership

(Numbers 25-27, King James Version)

Israel's Apostasy at Baal-Peor (Numbers 25)

- Israel joined themselves to the daughters of Moab, eating sacrifices and bowing to Baal-Peor.
- God's anger was kindled, and a plague struck the people.
- **Phinehas**, son of Eleazar, took a javelin and slew an Israelite man and a Midianite woman in their tent.
- His zeal stopped the plague, and God gave him a covenant of peace and everlasting priesthood.
- 24,000 died in the plague.

The Second Census (Numbers 26)

- After the plague, God commanded a new numbering of Israel.
- The total was **601,730 men of war**, slightly fewer than the first census.
- Only **Joshua and Caleb** remained from the generation that left Egypt.
- The land was to be divided by lot according to tribes and families.

The Daughters of Zelophehad (Numbers 27:1-11)

- The daughters of Zelophehad (Mahlah, Noah, Hoglah, Milcah, and Tirzah) asked for inheritance since their father had no sons.
- God granted their request, establishing laws of inheritance:
 - Sons inherit first, then daughters, then brothers, then nearest kin.

Joshua Appointed Leader (Numbers 27:12-23)

- God told Moses he would see the land but not enter it.
- Moses asked God to appoint a leader for Israel.
- **Joshua, son of Nun**, was chosen and commissioned before all the congregation.
- Moses laid his hands upon him, and Eleazar the priest was to guide him with the Urim.

Baal-Peor in the Bible

- **Numbers 25:1-3 (KJV):** *“And Israel abode in Shittim, and the people began to commit whoredom with the daughters of Moab. And they called the people unto the sacrifices of their gods: and the people did eat, and bowed down to their gods. And Israel joined himself unto Baal-peor: and the anger of the LORD was kindled against Israel.”*
- Baal-Peor worship involved:
 - **Sexual immorality**
 - **Idolatry** (bowing to false gods)
 - **Eating sacrifices to idols**
 - **Mixing with pagan practices**

God judged Israel severely for this compromise.

Elements of Baal Worship and Sun Worship

- Baal was a **sun god** in Canaanite religion.
- Worship included **festivals, sacrifices, sexual immorality, and turning away from God's commandments.**
- Pagan nations worshipped on the **first day of the week (Sunday)** in honor of the sun.

Contrast With Modern Christianity

1. Sunday Worship Instead of Sabbath

- **Exodus 20:8–11 (KJV)** commands the seventh-day Sabbath.
- Many churches today worship on **Sunday**, a practice rooted in **sun worship** and Constantine's decree (AD 321).
- This mirrors Baal worship by honoring the sun rather than God's sanctified day.

2. Mixing Pagan Festivals

- Baal worship mixed pagan feasts with Israel's life.
- Modern Christianity has adopted **Christmas (winter solstice roots)**, **Easter (fertility goddess roots)**, and other festivals not commanded in Scripture.
- These mirror the syncretism of Baal-Peor.

3. Immorality and Compromise

- Baal-Peor involved sexual immorality.
- Today, many churches tolerate or even bless lifestyles Scripture calls sin, excusing them under "grace."
- This is spiritual compromise, just as Israel compromised at Baal-Peor.

4. Idolatry in Worship

- Baal worship bowed to idols.
- Modern Christianity often bows to **images, statues, or traditions** instead of pure worship in spirit and truth (John 4:24).
- Even entertainment-driven worship can become idolatry.

How God Views This

- **Jeremiah 10:2 (KJV)**: *"Thus saith the LORD, Learn not the way of the heathen..."*
- **Isaiah 66:17 (KJV)**: *"They that sanctify themselves... eating swine's flesh, and the abomination... shall be consumed together, saith the LORD."*
- **Revelation 14:12 (KJV)**: *"Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus."*

God rejects worship that mixes truth with paganism. Only those who **keep His commandments and the faith of Jesus** will stand.

Conclusion

- Baal-Peor worship = compromise, immorality, idolatry, and sun worship.
- Modern Christianity often mirrors this by:

- Worshipping on Sunday (sun worship roots)
- Celebrating pagan festivals
- Excusing immorality under “grace”
- Following tradition instead of sola scriptura

Just as Israel was judged for Baal-Peor, modern Christianity risks judgment for repeating the same errors. God calls His people to **come out of Babylon (Revelation 18:4)** and return to pure worship—commandment-keeping and faith in Jesus.

Offerings, Vows, and War

(Numbers 28–31, King James Version)

Daily, Weekly, and Yearly Offerings (Numbers 28–29)

- God commanded continual offerings:
 - **Daily:** two lambs, morning and evening.
 - **Weekly:** additional offerings on the Sabbath.
 - **Monthly:** offerings at the new moon.
- Special sacrifices for the feasts: Passover, Weeks, Trumpets, Day of Atonement, and Tabernacles.
- These offerings kept Israel in constant remembrance of God’s holiness.

Laws of Vows (Numbers 30)

- A man’s vow was binding.
- A woman’s vow could be confirmed or annulled by her father or husband.
- God emphasized the seriousness of words spoken in devotion.

War Against Midian (Numbers 31)

- God commanded Moses to avenge Israel against the Midianites.
- Twelve thousand men went to battle, one thousand from each tribe.
- They slew the kings of Midian and **Balaam the son of Beor**.
- Women and children were taken captive, but Moses commanded purification and separation.

- The spoils of war were divided between the soldiers and the congregation, with a portion given to the Lord.
- This war was both judgment and cleansing, removing the source of Israel's idolatry at Baal-Peor.

Inheritance and Refuge

(Numbers 32–36, King James Version)

The Tribes East of Jordan (Numbers 32)

- The tribes of **Reuben** and **Gad**, with half the tribe of **Manasseh**, asked to settle east of the Jordan because the land was good for cattle.
- Moses agreed, provided they first help conquer Canaan.
- They promised to go armed before Israel until the land west of Jordan was subdued.

Review of Journeys (Numbers 33)

- A detailed record of Israel's travels from Egypt to the plains of Moab.
- God commanded them to drive out the inhabitants of Canaan and destroy idols.
- Boundaries of the promised land were given.

Division of the Land (Numbers 34)

- The land was divided by lot among the tribes.
- Leaders were appointed to oversee the division.
- Boundaries were carefully described, marking the inheritance of Israel.

Cities for the Levites (Numbers 35)

- The Levites received **48 cities**, scattered among the tribes.
- Six of these were **Cities of Refuge**, where one who killed unintentionally could flee.

- The avenger of blood could not slay him if he remained in the city until the death of the high priest.
- This law balanced justice and mercy.

The Daughters of Zelophehad (Numbers 36)

- The leaders of Manasseh raised concern that the daughters of Zelophehad might marry outside the tribe, losing inheritance.
- God commanded that they marry within their tribe, preserving the inheritance.
- Thus the daughters obeyed, and the law of inheritance was secured.

2 The Deuteronomy Scroll

Moses' Farewell Speeches

(Deuteronomy 1–4, King James Version)

Review of the Journey (Deuteronomy 1)

- Moses recounted Israel's history from Horeb to Kadesh-barnea.
- He reminded them of the appointment of judges and leaders.
- He recalled the sending of the spies, the people's unbelief, and the forty years of wandering.

Victories in the Wilderness (Deuteronomy 2–3)

- Israel passed peacefully by Edom, Moab, and Ammon, respecting their borders.
- They defeated **Sihon king of Heshbon** and **Og king of Bashan**, taking their lands.
- Moses reminded them that these victories showed God's power and faithfulness.
- He appointed Joshua as his successor, encouraging him to be strong and courageous.

Call to Obedience (Deuteronomy 4)

- Moses urged Israel to keep God's statutes and judgments.
- He warned against idolatry, reminding them of the covenant at Sinai.
- He declared: *"The Lord thy God is a consuming fire, even a jealous God."*
- Yet he promised mercy if they turned back to God with all their heart.
- He emphasized that no other nation had heard God's voice or seen His mighty acts as Israel had.

The Ten Commandments & Love for God

(Deuteronomy 5–7, King James Version)

The Ten Commandments Restated (Deuteronomy 5)

- Moses repeated the covenant made at Sinai.
- He restated the Ten Commandments: no other gods, no idols, honor the Sabbath, honor parents, no murder, adultery, theft, false witness, or coveting.
- The people feared God's voice and asked Moses to speak on their behalf.
- God affirmed their request but longed for their hearts to obey always.

The Call to Love God (Deuteronomy 6)

- Moses declared the **Shema**: *"Hear, O Israel: The Lord our God is one Lord: And thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might."*
- Parents were commanded to teach God's words diligently to their children.
- Israel was warned not to forget God when they entered the land of plenty.
- They were to fear the Lord, serve Him only, and not follow other gods.

Separation from Idolatry (Deuteronomy 7)

- Israel was commanded to destroy the nations' idols and not intermarry with them.
- They were chosen as a holy people, loved by God not for their greatness but for His covenant.
- God promised blessing, fruitfulness, and victory if they obeyed.
- They were to remember His mighty acts and trust Him to drive out their enemies.

Warnings, Remembrance, and Obedience

(Deuteronomy 8–11, King James Version)

Remember God's Provision (Deuteronomy 8)

- Moses reminded Israel of the wilderness years: God humbled them, fed them with manna, and taught them that “*man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord.*”
- He warned them not to forget God when they entered a land of abundance.
- Pride and self-reliance would lead to destruction, but remembrance would secure blessing.

Warning Against Pride (Deuteronomy 9)

- Moses reminded them that they were not entering the land because of their righteousness, but because of God's promise and the nations' wickedness.
- He recounted their rebellion at Sinai, the golden calf, and his intercession for them.
- The message: Israel must never boast, but humbly depend on God's mercy.

God's Covenant Renewed (Deuteronomy 10)

- Moses described how God gave the second set of tablets of the law.
- He emphasized God's greatness: “*The Lord your God is God of gods, and Lord of lords.*”
- Israel was commanded to fear the Lord, walk in His ways, love Him, and serve Him with all their heart and soul.
- Justice and compassion were highlighted—God loves the stranger, so Israel must love them too.

The Choice of Obedience (Deuteronomy 11)

- Moses urged Israel to keep God's commandments, promising blessing in the land.
- He contrasted blessing and curse: obedience brings life and prosperity, disobedience brings destruction.
- He commanded them to lay up God's words in their hearts, teach them to their children, and write them on their doorposts.
- The land would be theirs if they diligently obeyed.

Worship, Loyalty, and Justice

(Deuteronomy 12–16, King James Version)

The Place of Worship (Deuteronomy 12)

- Israel was commanded to destroy pagan altars, groves, and idols.
- Worship was to be centralized in the place God chose to put His name.
- Offerings, tithes, and sacrifices were to be brought there, not offered in every place.
- They were warned not to imitate the nations in worship.

Warnings Against Idolatry (Deuteronomy 13)

- False prophets, dreamers, or even family members who urged idolatry were to be put to death.
- Entire cities that turned to idolatry were to be destroyed.
- Israel was to remain loyal to God alone.

Clean and Unclean Foods (Deuteronomy 14)

- Dietary laws were repeated: clean animals, fish with fins and scales, certain birds.
- Israel was commanded to tithe their increase and rejoice before the Lord.
- Every third year, the tithe was to support the Levite, stranger, fatherless, and widow.

Laws of Release and Generosity (Deuteronomy 15)

- Every seventh year was a release: debts were forgiven.
- Israel was commanded to be generous to the poor, opening their hand wide.
- Hebrew servants were freed in the seventh year, provided with gifts.
- The firstborn of herd and flock were consecrated to the Lord.

The Appointed Feasts (Deuteronomy 16)

- Israel was commanded to keep the three pilgrimage feasts:
 - **Passover** – remembrance of deliverance from Egypt.
 - **Feast of Weeks (Pentecost)** – thanksgiving for harvest.
 - **Feast of Tabernacles** – rejoicing in God’s provision.
- Judges were to be appointed in every city, ruling with justice and without partiality.
- Idolatry was forbidden, especially the planting of groves or setting up images near God’s altar.

Leadership, Kingship, and Prophets

(Deuteronomy 17–20, King James Version)

Judges and Justice (Deuteronomy 17)

- Judges were to rule with fairness, without partiality.
- Difficult cases were to be brought to the priests and Levites.
- Anyone who despised the judgment was to be put to death, purging evil from Israel.
- Israel was warned against idolatry, with strict penalties for worshiping false gods.

Laws for Kings (Deuteronomy 17:14–20)

- When Israel desired a king, he must be chosen by God.
- He was not to multiply horses, wives, or silver and gold.
- He was to write a copy of the law and read it daily, that his heart be humble and obedient.
- The king’s strength was to be in God, not in worldly power.

Prophets and Priests (Deuteronomy 18)

- The Levites were given their portion from offerings, not land.
- Israel was forbidden to practice witchcraft, divination, or consult familiar spirits.
- God promised to raise up a prophet like Moses, to speak His words.
- False prophets who spoke presumptuously were to be put to death.

Laws of Warfare (Deuteronomy 19-20)

- Cities of refuge were established for those who killed unintentionally.
- Witnesses in trials had to be two or three; false witnesses received the penalty they sought for others.
- In war, priests encouraged the people: *"Let not your hearts faint, fear not, and do not tremble."*
- Certain men were excused from battle: those who built a house, planted a vineyard, or were newly married.
- Israel was to offer peace to distant cities, but utterly destroy the nations of Canaan to prevent idolatry.

Blessings, Curses, and Covenant Renewal

(Deuteronomy 21-28, King James Version)

Laws for Daily Life (Deuteronomy 21-25)

- Laws were given for family and community order:
 - Treatment of captives, inheritance rights, and rebellious sons.
 - Protection of property, care for animals, and honesty in weights and measures.
 - Commands to show kindness: leaving gleanings for the poor, not muzzling the ox, and caring for widows.
- Justice was emphasized: punishment for false witnesses, fair treatment of servants, and purity in marriage.

Covenant Renewal Ceremony (Deuteronomy 26-27)

- Israel was commanded to bring firstfruits and tithes, declaring God's deliverance from Egypt.
- Moses instructed them to set up great stones on Mount Ebal, plastered and inscribed with the law.
- An altar was to be built, and sacrifices offered.
- The tribes were divided between Mount Gerizim (to bless) and Mount Ebal (to curse).
- The Levites proclaimed curses against idolatry, dishonor of parents, injustice, and immorality.

Blessings and Curses (Deuteronomy 28)

- **Blessings for obedience:**
 - Prosperity in city and field, fruitfulness of womb and land.
 - Victory over enemies, abundance, and being the head and not the tail.
- **Curses for disobedience:**
 - Poverty, disease, defeat, drought, and exile.
 - Terrible judgments, including siege, famine, and scattering among nations.
- The chapter ends with a solemn warning: disobedience would bring devastation, but obedience would secure life and blessing.

Covenant Renewal & The Song of Moses

(Deuteronomy 29–32, King James Version)

The Covenant at Moab (Deuteronomy 29)

- Moses gathered all Israel to renew the covenant.
- He reminded them of God's mighty acts in Egypt and the wilderness.
- He warned against idolatry and turning away from God.
- Secret things belong to the Lord, but revealed things belong to Israel to obey.

Blessings and Curses Reaffirmed (Deuteronomy 30)

- Moses declared that if Israel turned back to God, He would restore them.
- The commandment was not far off, but near—in their mouth and heart.
- He set before them **life and death, blessing and cursing**, urging them to choose life.
- Loving and obeying God was the path to life and inheritance.

Joshua Commissioned (Deuteronomy 31)

- Moses, now old, told Israel he would not cross Jordan.
- Joshua was appointed to lead them, encouraged to be strong and courageous.
- The law was written and given to the Levites to place beside the Ark.
- Moses commanded it to be read publicly every seven years at the Feast of Tabernacles.

- God foretold Israel's future rebellion, but promised His word would stand as witness.

The Song of Moses (Deuteronomy 32)

- Moses taught Israel a song to testify against them if they turned away.
- The song proclaimed God's greatness: "*He is the Rock, his work is perfect.*"
- It warned of Israel's unfaithfulness and God's judgment.
- Yet it promised God's ultimate vindication and compassion for His people.
- Moses was told he would die on Mount Nebo, seeing the land but not entering it.

Moses' Blessing and Death

(Deuteronomy 33–34, King James Version)

Moses' Blessing of the Tribes (Deuteronomy 33)

- Moses blessed each tribe before his death:
 - **Reuben:** life preserved though few in number.
 - **Judah:** strength in battle and God's help.
 - **Levi:** faithfulness in priesthood, teaching, and sacrifices.
 - **Benjamin:** dwelling safely by God's side.
 - **Joseph:** abundant blessings of land and strength.
 - **Zebulun & Issachar:** joy in trade and worship.
 - **Gad:** courage and leadership.
 - **Dan:** swift and strong like a lion's whelp.
 - **Naphtali:** satisfied with favor and full of blessing.
 - **Asher:** strength, prosperity, and favor among brethren.
- Moses exalted God as Israel's refuge: "*The eternal God is thy refuge, and underneath are the everlasting arms.*"

Moses' Death on Mount Nebo (Deuteronomy 34)

- God showed Moses the whole land from Mount Nebo.
- Moses died there, according to the word of the Lord, and was buried in Moab—but no man knows his sepulchre.
- He was 120 years old, yet his eye was not dim nor his strength abated.
- Israel mourned thirty days.
- Joshua was filled with the spirit of wisdom, for Moses had laid hands on him.

- The book closes: *“There arose not a prophet since in Israel like unto Moses, whom the Lord knew face to face.”*

2 The Joshua Scroll

Joshua's Commission & Jericho's Fall

(Joshua 1–6, King James Version)

Joshua Commissioned (Joshua 1)

- After Moses' death, God commanded Joshua: *"Be strong and of a good courage."*
- The promise was renewed: every place the sole of Israel's foot touched would be theirs.
- Joshua was told to meditate on the law day and night for success.
- The people pledged loyalty to Joshua, as they had to Moses.

Rahab and the Spies (Joshua 2)

- Two spies entered Jericho and lodged with **Rahab**, a harlot.
- She hid them from the king's men, declaring: *"The Lord your God, he is God in heaven above, and in earth beneath."*
- She asked for mercy for her family, and the spies promised safety if she tied a scarlet cord in her window.
- Rahab's faith secured her place in Israel's story.

Crossing the Jordan (Joshua 3–4)

- The Ark of the Covenant went before the people.
- As the priests' feet touched the Jordan, the waters stood still, and Israel crossed on dry ground.
- Twelve stones were taken from the riverbed and set up as a memorial.
- The crossing echoed the Red Sea, showing God's power and presence.

The Fall of Jericho (Joshua 5-6)

- Israel was circumcised at Gilgal, renewing the covenant.
- Joshua encountered the **Captain of the Lord's host**, who declared: *"Loose thy shoe from off thy foot; for the place whereon thou standest is holy."*
- Jericho's walls fell after seven days of marching around the city, with priests blowing trumpets and the people shouting.
- Rahab and her family were spared, but the city was utterly destroyed.
- Jericho became the first victory in the promised land.

Ai, Covenant Renewal, and Gibeon's Deception

(Joshua 7-9, King James Version)

Defeat at Ai (Joshua 7)

- After Jericho's victory, Israel was defeated at Ai because of sin in the camp.
- **Achan** had taken forbidden spoil from Jericho.
- God revealed his sin, and Achan with his household was stoned and burned.
- Once the sin was purged, Israel conquered Ai with strategy and victory.

Covenant Renewal at Mount Ebal (Joshua 8)

- Joshua built an altar on Mount Ebal, as commanded by Moses.
- He offered burnt offerings and peace offerings.
- The law was written on stones, and all Israel—men, women, children, and strangers—stood to hear the blessings and curses read aloud.
- This renewed the covenant in the land itself.

The Gibeonite Deception (Joshua 9)

- The Gibeonites, fearing Israel, disguised themselves as travelers from a far country.
- They wore old clothes and carried moldy bread to deceive Joshua.
- Israel made a covenant with them without asking counsel of the Lord.

- When the truth was revealed, Israel honored the covenant but made the Gibeonites servants—hewers of wood and drawers of water for the congregation and the altar.

Southern & Northern Conquests

(Joshua 10–12, King James Version)

The Battle of Gibeon (Joshua 10)

- Five kings of the Amorites attacked Gibeon for making peace with Israel.
- Joshua marched all night and surprised them.
- God sent hailstones that slew more than the sword.
- Joshua prayed: “*Sun, stand thou still upon Gibeon; and thou, Moon, in the valley of Ajalon.*”
- The sun stood still until Israel triumphed—God fought for His people.
- The five kings were captured and executed.

Southern Campaign

- Joshua conquered Makkedah, Libnah, Lachish, Eglon, Hebron, and Debir.
- He smote all the land of the south, leaving none remaining.
- The victories showed God’s command to utterly destroy idolatry.

Northern Campaign (Joshua 11)

- Jabin king of Hazor gathered northern kings against Israel.
- God told Joshua not to fear.
- Israel defeated them by the waters of Merom.
- Hazor, the chief city, was burned.
- Joshua took all the land, from the mountains to the valleys, fulfilling God’s promise.

Summary of Conquests (Joshua 12)

- Thirty-one kings were defeated in total.
- The victories were recorded, showing the completeness of Israel's conquest under Joshua.

Division of the Land & Tribal Inheritance

(Joshua 13–21, King James Version)

Remaining Land and Eastern Tribes (Joshua 13)

- God told Joshua he was old, yet much land remained to be possessed.
- The territories east of Jordan (Reuben, Gad, and half-Manasseh) were confirmed as their inheritance.
- Boundaries of the remaining land were described for future conquest.

Division Among the Tribes (Joshua 14–19)

- **Caleb** received Hebron as his inheritance, because he wholly followed the Lord.
- The land was divided by lot at Shiloh before the Lord.
- Each tribe received its portion: Judah, Ephraim, Manasseh, Benjamin, Simeon, Zebulun, Issachar, Asher, Naphtali, and Dan.
- Joshua himself received Timnath-serah in Mount Ephraim.

Cities of Refuge and Levite Cities (Joshua 20–21)

- Six **Cities of Refuge** were appointed: Kedesh, Shechem, Hebron, Bezer, Ramoth, and Golan.
- These provided safety for those who killed unintentionally until trial.
- The Levites received **48 cities** scattered among the tribes, fulfilling God's command.
- The chapter closes: *"There failed not ought of any good thing which the Lord had spoken unto the house of Israel; all came to pass."*

Joshua's Farewell & Covenant Renewal

(Joshua 22–24, King James Version)

The Eastern Tribes Return Home (Joshua 22)

- The tribes of Reuben, Gad, and half-Manasseh were released to return east of Jordan.
- They built a great altar by the river, which alarmed the other tribes.
- After inquiry, it was explained the altar was a witness, not for sacrifices, showing unity in worship of the Lord.

Joshua's Farewell Exhortation (Joshua 23)

- Joshua, now old, reminded Israel of God's victories.
- He urged them to cleave to the Lord, avoid idolatry, and keep the law.
- He warned that turning to other gods would bring destruction.
- His message: faithfulness brings blessing, disobedience brings ruin.

Covenant Renewal at Shechem (Joshua 24)

- Joshua gathered all Israel at Shechem.
- He recounted God's acts from Abraham to the conquest of Canaan.
- He declared: *"Choose you this day whom ye will serve... but as for me and my house, we will serve the Lord."*
- The people pledged loyalty to God, and Joshua made a covenant with them.
- Joshua died at 110 years old, buried in Timnath-serah.
- Eleazar the priest also died, and the bones of Joseph were buried in Shechem, fulfilling the promise from Egypt.

2 The Judges Scroll

Israel's Disobedience & First Judges

(Judges 1–3, King James Version)

Failure to Drive Out Nations (Judges 1)

- After Joshua's death, Judah led in battle, conquering much land.
- Caleb's family received Hebron, and Othniel won Achsah as his wife.
- Yet many tribes failed to drive out the Canaanites completely.
- The Canaanites remained, becoming thorns in Israel's side.

Israel's Apostasy (Judges 2)

- The Angel of the Lord rebuked Israel for making covenants with the inhabitants.
- After Joshua and his generation died, a new generation arose that did not know the Lord.
- Israel turned to Baal and Ashtaroath, forsaking God.
- God's anger was kindled, and He allowed enemies to oppress them.
- Yet He raised judges to deliver them, though the people often returned to sin after each judge's death.

The First Judges (Judges 3)

- Israel served Cushan-rishathaim of Mesopotamia, but God raised **Othniel**, who delivered them.
- Later, they served Eglon king of Moab. God raised **Ehud**, who slew Eglon with a dagger and led Israel to victory.
- **Shamgar** also delivered Israel, slaying 600 Philistines with an ox goad.
- These judges showed God's mercy despite Israel's repeated disobedience.

Deborah & Barak's Victory

(Judges 4–5, King James Version)

Deborah the Prophetess (Judges 4)

- Israel was oppressed by **Jabin king of Canaan**, whose captain was **Sisera** with 900 iron chariots.
- God raised **Deborah**, a prophetess and judge, who dwelt under the palm tree of Deborah.
- She summoned **Barak** and commanded him to lead 10,000 men against Sisera.
- Barak agreed only if Deborah went with him. She consented, but declared the victory would be given into a woman's hand.

Battle Against Sisera

- Barak led Israel to Mount Tabor.
- The Lord discomfited Sisera's army, and they fled.
- Sisera escaped on foot to the tent of **Jael**, wife of Heber the Kenite.
- Jael gave him milk, covered him, and when he slept, she drove a tent nail through his temples.
- Thus Sisera was slain by a woman, fulfilling Deborah's prophecy.

The Song of Deborah (Judges 5)

- Deborah and Barak sang a song of triumph:
 - Praising God for Israel's deliverance.
 - Honoring the tribes who fought, and rebuking those who stayed behind.
 - Celebrating Jael as "*Blessed above women.*"
 - Declaring God's enemies perish, but His friends shine as the sun.
- The land had rest for forty years.

Gideon's Call & Victory

(Judges 6–8, King James Version)

Gideon's Call (Judges 6)

- Israel was oppressed by Midian, hiding in caves and threshing wheat in secret.
- The Angel of the Lord appeared to **Gideon**, calling him a “mighty man of valour.”
- Gideon asked for signs: fire consuming his offering, and later the fleece wet with dew one night and dry the next.
- Encouraged, Gideon tore down his father’s altar to Baal, earning the name **Jerubbaal** (“Let Baal plead”).

Gideon's Army Reduced (Judges 7)

- Gideon gathered 32,000 men, but God reduced them to 300 to show His power.
- The men were chosen by how they drank water—those who lapped with their hands.
- Armed with trumpets, pitchers, and lamps, they surrounded the Midianite camp.
- At Gideon’s signal, they broke the pitchers, blew the trumpets, and cried: “*The sword of the Lord, and of Gideon!*”
- The Midianites fled in confusion, turning their swords against each other.

Gideon's Victory and Refusal of Kingship (Judges 8)

- Gideon pursued the kings of Midian, Zebah and Zalmunna, and slew them.
- Israel offered Gideon kingship, but he refused, saying: “*The Lord shall rule over you.*”
- Yet he made an ephod from the spoils, which became a snare to Israel.
- Gideon judged Israel forty years, and the land had rest.

Abimelech's Rise and Fall

(Judges 9, King James Version)

Abimelech Seizes Power

- Abimelech, son of Gideon by a concubine in Shechem, persuaded the men of Shechem to support him.
- He slew seventy of his brothers on one stone, leaving only the youngest, **Jotham**, alive.
- Abimelech was made king by the men of Shechem.

Jotham's Parable

- Jotham stood on Mount Gerizim and cried out a parable:
 - Trees sought a king; the olive, fig, and vine refused, but the bramble accepted.
 - The bramble warned it would consume them with fire.
- Jotham declared this was Abimelech—an unworthy ruler who would bring destruction.

Abimelech's Tyranny

- Abimelech ruled three years.
- God sent an evil spirit between him and the men of Shechem.
- Shechem rebelled, and Abimelech destroyed the city, sowing it with salt.
- He burned the tower of Shechem, killing a thousand men and women.

Abimelech's Death

- Abimelech attacked Thebez, where people fled to a strong tower.
- As he approached to burn it, a woman cast a millstone upon his head.
- Mortally wounded, he asked his armor-bearer to slay him, lest it be said he died by a woman's hand.
- Thus God repaid Abimelech's wickedness, and Israel was delivered.

Samson's Birth, Strength & Fall

(Judges 13–16, King James Version)

Samson's Birth (Judges 13)

- Israel was oppressed by the Philistines.
- An angel appeared to Manoah's wife, announcing she would bear a son dedicated as a **Nazirite** from birth.
- Samson was born, and the Spirit of the Lord began to move him.

Samson's Feats of Strength (Judges 14–15)

- Samson desired a Philistine woman, against his parents' counsel.
- On the way, he slew a lion with his bare hands; later, he found honey in its carcass.
- He posed a riddle at his wedding feast, which the Philistines solved by trickery.
- In anger, Samson slew thirty men of Ashkelon.

- Later, he burned Philistine fields by releasing foxes with firebrands tied to their tails.
- He slew a thousand men with the jawbone of an ass, crying: *“With the jawbone of an ass have I slain a thousand men.”*

Samson and Delilah (Judges 16)

- Samson loved **Delilah**, who was bribed by the Philistines to discover his secret.
- After repeated deception, he revealed that his strength lay in his uncut hair, the sign of his Nazirite vow.
- Delilah cut his hair, and the Philistines captured him, put out his eyes, and bound him in prison.
- At a great feast to Dagon, Samson prayed for strength one last time.
- He pulled down the pillars of the temple, killing himself and thousands of Philistines.
- His death was his greatest victory, but also a tragic end.

Dagon in the KJV Bible

- **Judges 16:23 (KJV):** *“Then the lords of the Philistines gathered them together for to offer a great sacrifice unto Dagon their god, and to rejoice: for they said, Our god hath delivered Samson our enemy into our hand.”*
 - Dagon was celebrated as the Philistine god who supposedly gave them victory over Samson.
- **1 Samuel 5:2–4 (KJV):** *“When the Philistines took the ark of God, they brought it into the house of Dagon, and set it by Dagon. And when they of Ashdod arose early on the morrow, behold, Dagon was fallen upon his face to the ground before the ark of the LORD... and the head of Dagon and both the palms of his hands were cut off upon the threshold.”*
 - God demonstrated His supremacy by toppling Dagon before the Ark of the Covenant.

Dagon was a **false god of the Philistines**, associated with fertility, grain, and the sea. His imagery often combined **fish and man**, symbolizing marine power.

Elements of Dagon Worship in Modern Churches

Historical records and cultural studies show that some elements of Dagon worship were absorbed into later religious traditions:

- **Fish symbolism:**

- Dagon was a fish-god. Today, the **Christian “fish symbol” (Ichthys)** is widely used. While originally a symbol of Christ, critics note its resemblance to pagan fish worship traditions.
- **Priestly attire:**
 - Ancient depictions of Dagon’s priests show them wearing **fish-shaped mitres** (headpieces resembling a fish’s mouth).
 - Modern Catholic bishops and the Pope wear mitres with a similar shape, which some scholars argue is a continuation of pagan symbolism.
- **Syncretism (mixing traditions):**
 - Just as Israel compromised by joining Baal and Dagon worship, many modern churches mix **biblical truth with pagan customs** (Sunday worship, Easter, Christmas—rooted in sun and fertility cults).

God’s View

- **Exodus 20:3 (KJV):** *“Thou shalt have no other gods before me.”*
- **Jeremiah 10:2 (KJV):** *“Thus saith the LORD, Learn not the way of the heathen...”*
- **Revelation 18:4 (KJV):** *“Come out of her, my people, that ye be not partakers of her sins.”*

God rejects worship that borrows from paganism. He calls His people to **pure worship based on His Word alone (sola scriptura)**.

Conclusion

- Dagon was a Philistine fish-god, defeated by the power of the LORD.
- His imagery—fish symbols and priestly mitres—echoes in some modern church traditions.
- The Bible warns against mixing pagan elements with worship, urging believers to keep the commandments of God and the faith of Jesus (Revelation 14:12).

Dagon Worship vs. Modern Church Parallels

Dagon Worship (KJV)	Modern Church Parallels
Judges 16:23 – Philistines offered sacrifices to Dagon, rejoicing in idolatry.	Many churches mix pagan-rooted festivals (Christmas, Easter) into worship, offering “sacrifices” of tradition rather than pure obedience.
1 Samuel 5:2–4 – Dagon’s idol fell before the Ark of God, showing false gods cannot stand before the LORD.	Churches elevate human tradition, images, and rituals above God’s Word, but these cannot stand before Scripture (sola scriptura).
Dagon was a fish-god , often depicted part	The fish symbol (Ichthys) is widely used in Christianity.

Dagon Worship (KJV)

Modern Church Parallels

man, part fish.

While originally a symbol of Christ, its resemblance to pagan fish worship raises questions of syncretism.

Priests of Dagon wore **fish-shaped mitres** resembling a fish's mouth.

Catholic bishops and the Pope wear mitres with a similar shape, echoing ancient pagan priestly attire.

Worship of Dagon involved **idolatry and compromise** with pagan nations.

Modern churches compromise by worshipping on **Sunday** (rooted in sun worship) instead of the seventh-day Sabbath commanded by God (Exodus 20:8–11).

God's View (KJV)

- **Exodus 20:3** – *“Thou shalt have no other gods before me.”*
- **Jeremiah 10:2** – *“Thus saith the LORD, Learn not the way of the heathen...”*
- **Revelation 18:4** – *“Come out of her, my people, that ye be not partakers of her sins.”*

God rejects worship that borrows from paganism. He calls His people to **pure worship in spirit and truth** (John 4:24), based on His Word alone.

Conclusion

- Dagon worship was idolatry, mixing fish symbolism and pagan ritual.
- Modern churches echo these elements through symbols, attire, and traditions rooted in paganism.
- The Bible warns against compromise: only those who **keep the commandments of God and the faith of Jesus** (Revelation 14:12) will stand.

Idolatry & Civil War in Israel

(Judges 17–21, King James Version)

Micah's Idolatry (Judges 17)

- A man named **Micah** made a graven image and set up a shrine.
- He hired a Levite to be his personal priest.
- This showed Israel's corruption: mixing true worship with idolatry.

The Danites and Micah's Idol (Judges 18)

- The tribe of Dan sought territory and sent spies.
- They stole Micah's idol and persuaded his priest to join them.
- They conquered Laish, renamed it **Dan**, and set up the idol.
- This became a center of false worship.

The Levite's Concubine (Judges 19)

- A Levite's concubine fled to her father's house.
- On their return, they lodged in Gibeah, where wicked men abused her all night.
- She died at the door.
- The Levite cut her body into twelve pieces and sent them throughout Israel, shocking the nation.

Civil War Against Benjamin (Judges 20-21)

- Israel gathered to punish Gibeah.
- The tribe of Benjamin defended the guilty men, leading to civil war.
- After heavy losses, Israel defeated Benjamin, nearly wiping them out.
- To preserve the tribe, Israel allowed them to take wives from Jabesh-gilead and Shiloh.
- The book closes: *"In those days there was no king in Israel: every man did that which was right in his own eyes."*

2 The Ruth Scroll

Ruth's Loyalty to Naomi

(Ruth 1, King James Version)

Loss in Moab

- Elimelech, Naomi, and their sons left Bethlehem during famine and dwelt in Moab.
- Elimelech died, and later both sons died, leaving Naomi with her two daughters-in-law, Orpah and Ruth.
- Naomi decided to return to Bethlehem, hearing the Lord had visited His people with bread.

Orpah and Ruth's Choice

- Naomi urged her daughters-in-law to remain in Moab, remarry, and find rest.
- Orpah kissed Naomi and returned, but Ruth clung to her.
- Ruth declared her famous words: *"Whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God."*
- Ruth's loyalty and faith set her apart.

Return to Bethlehem

- Naomi and Ruth arrived in Bethlehem at the beginning of barley harvest.
- Naomi, grieving, said: *"Call me not Naomi, call me Mara: for the Almighty hath dealt very bitterly with me."*
- Yet Ruth's presence was a sign of hope, as God's plan of redemption was unfolding.

Ruth Meets Boaz

(Ruth 2, King James Version)

Ruth Gleans in the Fields

- Ruth asked Naomi's permission to glean in the fields, gathering leftover grain after the reapers.

- By God's providence, she came to the field of **Boaz**, a wealthy relative of Elimelech.
- Boaz noticed her diligence and asked about her.

Boaz's Kindness

- Boaz spoke kindly to Ruth, telling her to stay in his fields and drink from his servants' vessels.
- He blessed her for leaving her homeland to care for Naomi, saying: "*The Lord recompense thy work, and a full reward be given thee of the Lord God of Israel, under whose wings thou art come to trust.*"
- Ruth bowed in humility, amazed at his favor.

Provision and Protection

- At mealtime, Boaz invited Ruth to eat bread and dip it in vinegar.
- He commanded his reapers to let her glean freely, even dropping handfuls on purpose for her.
- Ruth gathered abundantly and returned to Naomi with grain and the story of Boaz's kindness.
- Naomi rejoiced, recognizing Boaz as a near kinsman.

Ruth at the Threshing Floor

(Ruth 3, King James Version)

Naomi's Counsel

- Naomi instructed Ruth to wash, anoint herself, and put on her best garment.
- She told her to go to the threshing floor where Boaz winnowed barley, wait until he slept, and uncover his feet, lying down there.
- This was a symbolic act of seeking his protection and claiming the right of redemption.

Ruth's Bold Request

- Ruth did as Naomi said.
- At midnight, Boaz awoke startled, finding Ruth at his feet.
- Ruth said: "*Spread thy skirt over thine handmaid; for thou art a near kinsman.*"
- Boaz blessed her for her kindness, noting she had not pursued younger men.
- He promised to redeem her if the nearer kinsman refused.

Boaz's Provision

- Boaz gave Ruth six measures of barley to take back to Naomi.
- Naomi reassured Ruth to wait, for Boaz would not rest until the matter was settled.

Boaz Redeems Ruth & Their Marriage

(Ruth 4, King James Version)

The Kinsman Redeemer

- Boaz went to the city gate, where legal matters were settled.
- He called the nearer kinsman and elders to witness.
- The nearer kinsman declined to redeem Ruth, fearing it would mar his inheritance.
- Boaz declared before the elders: *"Ye are witnesses this day, that I have bought all that was Elimelech's... moreover Ruth the Moabitess have I purchased to be my wife."*
- The people blessed Boaz, praying Ruth would be like Rachel and Leah, who built the house of Israel.

Marriage and Birth

- Boaz married Ruth, and the Lord gave her conception.
- She bore a son named **Obed**.
- Naomi rejoiced, for Obed would be a restorer of life and nourisher in her old age.
- The women said: *"Thy daughter in law, which loveth thee, is better to thee than seven sons."*

Lineage of David

- Obed became the father of Jesse, the father of David.
- Thus Ruth, the Moabitess, became part of the royal line leading to King David—and ultimately to Christ.

2 The Samuel 1 Scroll

Hannah's Prayer & Samuel's Birth

(1 Samuel 1–2, King James Version)

Hannah's Distress (1 Samuel 1)

- Elkanah had two wives: Peninnah, who had children, and Hannah, who was barren.
- Peninnah provoked Hannah, causing her grief.
- Hannah prayed earnestly at Shiloh, vowing that if God gave her a son, she would dedicate him to the Lord all his life.
- Eli the priest at first thought she was drunken, but she explained her sorrow.
- Eli blessed her, and God granted her request.
- Hannah bore a son, **Samuel**, meaning “asked of God.”

Hannah's Dedication

- When Samuel was weaned, Hannah brought him to Shiloh.
- She offered sacrifices and presented Samuel to Eli, saying: *“For this child I prayed; and the Lord hath given me my petition.”*
- Samuel was left to serve the Lord in the tabernacle.

Hannah's Prayer of Praise (1 Samuel 2)

- Hannah prayed a song of thanksgiving:
 - Exalting God's holiness and power.
 - Declaring He raises the poor and humbles the proud.
 - Foretelling the Lord's king and anointed.
- Samuel ministered before the Lord, while Eli's sons, Hophni and Phinehas, were corrupt.
- God blessed Hannah with more children, while Samuel grew in favor with God and men.

Samuel's Call & The Ark Captured

(1 Samuel 3–6, King James Version)

The Call of Samuel (1 Samuel 3)

- Samuel ministered before Eli in the tabernacle.
- God called Samuel by name at night. Thinking it was Eli, Samuel ran to him three times.
- Eli realized it was the Lord and told Samuel to answer: *“Speak, Lord; for thy servant heareth.”*
- God revealed judgment against Eli’s house because of his sons’ corruption.
- Samuel grew, and all Israel recognized him as a prophet.

The Ark Captured (1 Samuel 4)

- Israel fought the Philistines and brought the Ark of the Covenant into battle.
- Hophni and Phinehas accompanied it, but Israel was defeated.
- The Ark was captured, and Eli’s sons were slain.
- When Eli heard the Ark was taken, he fell backward and died.
- His daughter-in-law gave birth, naming the child **Ichabod**, meaning “The glory is departed from Israel.”

The Ark Among the Philistines (1 Samuel 5)

- The Ark was placed in the temple of Dagon.
- Twice, Dagon’s idol fell before the Ark, broken.
- The Philistines were plagued with tumors and mice.
- They moved the Ark from city to city, but destruction followed wherever it went.

The Ark Returned (1 Samuel 6)

- The Philistines decided to return the Ark with a guilt offering of golden tumors and mice.
- They placed it on a cart drawn by two cows, which went straight to Beth-shemesh.
- The people rejoiced, but some looked into the Ark and were struck down.
- The Ark was then taken to Kirjath-jearim, where it remained.

Biblical Background

- The Ark was a sacred chest made of acacia wood overlaid with gold, containing the **Ten Commandments**, Aaron's rod, and a pot of manna (Exodus 25:10–22, Hebrews 9:4).
- It symbolized God's presence and was central to Israel's worship.
- After the Babylonian conquest (586 BC), the Ark disappears from the biblical record.

Historical Claims and Searches

- **Ethiopia (Axum):** The Ethiopian Orthodox Church claims the Ark is housed in the *Church of Our Lady Mary of Zion*. Only one guardian monk is allowed to see it, so its authenticity cannot be verified.
- **Mount Nebo (Jordan):** Some traditions say Jeremiah hid the Ark in a cave before the Babylonian exile (2 Maccabees 2:4–5, though not part of the KJV canon).
- **Temple Mount (Jerusalem):** Some believe the Ark is hidden beneath the Temple Mount, awaiting rediscovery.
- **Shiloh Excavations (2025):** Archaeologists at Tel Shiloh uncovered what may be the gateway where Eli received news of the Ark's capture by the Philistines, shedding light on its biblical journey but not revealing the Ark itself.
- **Speculative Theories:** Various explorers and writers have linked the Ark to locations from Egypt to Ireland, but none are substantiated.

Scholarly Consensus

- The Ark's existence is accepted as historical by faith traditions, but **no physical evidence has been found**.
- Most archaeologists consider it either lost, destroyed, or hidden beyond recovery.
- Its enduring mystery continues to inspire searches, but it remains a matter of faith rather than confirmed archaeology.

Conclusion

- The Ark of the Covenant is **biblically real** but **archaeologically undiscovered**.
- Claims in Ethiopia, Jordan, and Jerusalem persist, but none are verified.
- Its mystery reflects both its sacredness and God's sovereignty—He alone decides if it will ever be revealed again.

Sources:

- Ark of the Covenant – Wikipedia
- Excavating Biblical History – Israel365 News
- Science News Today – The Ark of the Covenant Mystery

Israel Demands a King & Saul's Rise

(1 Samuel 7–12, King James Version)

Samuel Leads Israel (1 Samuel 7)

- Samuel urged Israel to put away idols and serve the Lord only.
- At Mizpeh, the people repented, and God delivered them from the Philistines.
- Samuel judged Israel faithfully, traveling yearly to Bethel, Gilgal, Mizpeh, and returning to Ramah.

Israel Demands a King (1 Samuel 8)

- As Samuel grew old, his sons were corrupt.
- The people demanded a king to be like other nations.
- Samuel was displeased, but God told him: *"They have not rejected thee, but they have rejected me, that I should not reign over them."*
- Samuel warned that a king would take their sons, daughters, fields, and servants, but the people insisted.

Saul Chosen (1 Samuel 9–10)

- Saul, a Benjamite, tall and handsome, was seeking his father's lost donkeys.
- God directed Samuel to anoint him as Israel's first king.
- Samuel poured oil on Saul's head, declaring him chosen of the Lord.
- Signs confirmed Saul's calling, and he was publicly chosen by lot.
- Some despised him, but others supported him.

Saul's First Victory (1 Samuel 11)

- Nahash the Ammonite threatened Jabesh-gilead.
- Saul, filled with the Spirit, rallied Israel.
- Israel defeated the Ammonites, and Saul was confirmed as king at Gilgal with sacrifices and rejoicing.

Samuel's Farewell Address (1 Samuel 12)

- Samuel reminded Israel of God's faithfulness and their demand for a king.
- He called thunder and rain as a sign of their sin.
- The people feared, but Samuel reassured them: *"Fear not... only fear the Lord, and serve him in truth with all your heart."*
- Samuel promised to continue praying for them, though he warned against turning aside to vanity.

Saul's Reign & Disobedience

(1 Samuel 13–15, King James Version)

Saul's First Disobedience (1 Samuel 13)

- Saul gathered troops against the Philistines.
- Samuel had told him to wait seven days for sacrifice, but Saul grew impatient.
- Saul offered the burnt offering himself, which was unlawful.
- Samuel rebuked him: *"Thou hast done foolishly... thy kingdom shall not continue."*
- God sought a man after His own heart.

Jonathan's Victory (1 Samuel 14)

- Saul's son **Jonathan** and his armor-bearer attacked a Philistine garrison, sparking victory.
- God sent confusion, and Israel triumphed.
- Saul made a rash oath that no one should eat until evening.
- Jonathan, unaware, ate honey, and the people were weakened.
- Jonathan was nearly slain for breaking the oath, but the people rescued him.

Saul's Second Disobedience (1 Samuel 15)

- God commanded Saul to utterly destroy Amalek—men, women, children, and animals.
- Saul spared King Agag and the best livestock.

- Samuel confronted him: *“To obey is better than sacrifice, and to hearken than the fat of rams.”*
- Because Saul rejected God’s word, God rejected him as king.
- Samuel slew Agag and mourned for Saul, but the Lord repented that He had made Saul king.

David’s Anointing & Victory Over Goliath

(1 Samuel 16–17, King James Version)

David Anointed (1 Samuel 16)

- After Saul’s rejection, God sent Samuel to Bethlehem to anoint a new king from Jesse’s sons.
- Samuel saw Eliab and others, but God said: *“Man looketh on the outward appearance, but the Lord looketh on the heart.”*
- David, the youngest, tending sheep, was chosen.
- Samuel anointed him, and the Spirit of the Lord came upon David.
- Meanwhile, Saul was troubled by an evil spirit, and David was brought to play the harp, soothing him.

Goliath’s Challenge (1 Samuel 17)

- The Philistines gathered against Israel, with **Goliath of Gath**, a giant over nine feet tall, challenging Israel to single combat.
- Israel trembled, and Saul did not act.
- David, sent to bring food to his brothers, heard the challenge and asked: *“Who is this uncircumcised Philistine, that he should defy the armies of the living God?”*
- Despite his youth, David volunteered to fight, trusting in God.

David’s Victory

- Saul offered David his armor, but David refused, choosing instead his sling and five smooth stones.
- Goliath mocked him, but David declared: *“I come to thee in the name of the Lord of hosts.”*
- David struck Goliath in the forehead with a stone, and the giant fell.

- David cut off Goliath's head, and Israel pursued the Philistines in triumph.

Saul's Jealousy & David's Rise

(1 Samuel 18–20, King James Version)

David Beloved (1 Samuel 18)

- After slaying Goliath, David was brought into Saul's court.
- Jonathan loved David as his own soul, making a covenant with him.
- David prospered in all he did, and the people sang: *"Saul hath slain his thousands, and David his ten thousands."*
- Saul grew jealous, fearing David's popularity.
- Twice Saul tried to kill David with a javelin.
- Saul gave David his daughter Michal as wife, hoping she would be a snare, but she loved David.

Saul's Attempts to Kill David (1 Samuel 19)

- Saul commanded Jonathan and his servants to kill David.
- Jonathan pleaded for David, reminding Saul of his victory over Goliath, and Saul relented temporarily.
- Later, Saul again sought David's life.
- Michal helped David escape by lowering him through a window and placing an image in the bed to deceive Saul's messengers.
- David fled to Samuel at Naioth, and when Saul pursued, the Spirit of God came upon him, and he prophesied.

Jonathan's Loyalty (1 Samuel 20)

- David met Jonathan, fearing Saul's intent.
- Jonathan promised to test Saul's mood at the new moon feast.
- Saul's anger flared when Jonathan defended David, even casting a javelin at his own son.
- Jonathan warned David with arrows, signaling him to flee.
- They wept together, and Jonathan reaffirmed their covenant, saying: *"The Lord be between me and thee, and between my seed and thy seed for ever."*

David on the Run from Saul

(1 Samuel 21–24, King James Version)

David Flees to Nob (1 Samuel 21)

- David fled to **Nob**, where Ahimelech the priest gave him the holy bread and Goliath's sword.
- David then fled to Gath, feigning madness before King Achish to escape harm.

David Gathers Followers (1 Samuel 22)

- David hid in the cave of Adullam, where his family and 400 distressed men joined him.
- He became their leader.
- Saul, enraged, accused his servants of conspiracy.
- Doeg the Edomite betrayed Ahimelech, and Saul ordered the slaughter of the priests of Nob.
- Only Abiathar escaped to join David.

Saul Pursues David (1 Samuel 23)

- David saved Keilah from the Philistines, but God warned him Saul would come.
- David fled into the wilderness, and Jonathan visited him, strengthening his faith.
- Saul pursued David relentlessly, but God delivered him.

David Spares Saul (1 Samuel 24)

- Saul entered a cave at En-gedi, unaware David and his men were inside.
- David's men urged him to kill Saul, but David only cut off the skirt of Saul's robe.
- David declared: *"I will not put forth mine hand against my lord; for he is the Lord's anointed."*
- Saul wept, acknowledging David's righteousness and that he would be king.

David Again Spares Saul & Abigail's Wisdom

(1 Samuel 25–26, King James Version)

Nabal's Folly and Abigail's Wisdom (1 Samuel 25)

- David requested provisions from **Nabal**, a wealthy but harsh man.
- Nabal insulted David, refusing to help.
- Enraged, David prepared to destroy Nabal's household.
- Nabal's wife **Abigail**, wise and humble, brought food and pleaded with David.
- She reminded him not to shed blood needlessly, and David blessed her for her counsel.
- Later, Nabal died suddenly, and David took Abigail as his wife.

David Again Spares Saul (1 Samuel 26)

- Saul pursued David again in the wilderness.
- David and Abishai crept into Saul's camp at night.
- Abishai urged David to kill Saul, but David refused, saying: *"Destroy him not: for who can stretch forth his hand against the Lord's anointed, and be guiltless?"*
- Instead, David took Saul's spear and water jug.
- From a distance, David showed Saul what he had taken, proving his innocence.
- Saul confessed his sin and blessed David, acknowledging his righteousness.

David Among the Philistines & Saul Consults a Medium

(1 Samuel 27–28, King James Version)

David Dwells in Philistine Land (1 Samuel 27)

- David, weary of fleeing, said in his heart he would perish by Saul's hand.
- He fled to **Achish**, king of Gath, who gave him **Ziklag**.
- David lived there for over a year, raiding surrounding peoples but reporting differently to Achish.
- Achish trusted David, thinking he had made himself odious to Israel.

Saul and the Medium of Endor (1 Samuel 28)

- The Philistines gathered against Israel, and Saul was afraid.
- Saul sought the Lord, but God did not answer by dreams, prophets, or Urim.
- In desperation, Saul sought a medium at **Endor**, though he had banned such practices.
- Disguised, he asked her to bring up Samuel.
- Samuel appeared, declaring: *"The Lord hath departed from thee... tomorrow shalt thou and thy sons be with me."*
- Saul fell to the ground in fear, knowing his doom was sealed.

David's Victory & Saul's Death

(1 Samuel 29–31, King James Version)

David Spared from Fighting Israel (1 Samuel 29)

- The Philistines prepared to battle Israel, and David was with Achish.
- The Philistine lords distrusted David, fearing he might turn against them.
- Achish sent David back to Ziklag, sparing him from fighting his own people.

David Defeats Amalek (1 Samuel 30)

- While David was away, Amalek raided Ziklag, burning it and taking captives, including David's wives.
- David's men wept until they had no strength left.
- David sought the Lord, who told him to pursue.
- David defeated Amalek, rescued all captives, and recovered everything.
- He shared the spoils generously with his men and with the elders of Judah.

Saul's Death (1 Samuel 31)

- The Philistines fought Israel at Mount Gilboa.
- Saul's sons, including Jonathan, were slain.
- Saul was wounded by archers and fell on his sword to avoid capture.
- The Philistines cut off his head and fastened his body to the wall of Beth-shan.
- The men of Jabesh-gilead retrieved his body, burned it, and buried the bones under a tree, fasting seven days.

? The Samuel 2 Scroll

David Becomes King Over Judah

(2 Samuel 1–2, King James Version)

David Mourns Saul and Jonathan (2 Samuel 1)

- After Saul's death, an Amalekite came to David claiming he had slain Saul.
- David, grieved, ordered the Amalekite's execution for striking the Lord's anointed.
- David lamented with a song: *"The beauty of Israel is slain upon thy high places: how are the mighty fallen!"*
- He mourned deeply for Jonathan, saying: *"Thy love to me was wonderful, passing the love of women."*

David Anointed King of Judah (2 Samuel 2)

- David inquired of the Lord and went to **Hebron**.
- The men of Judah anointed him king over their tribe.
- Meanwhile, Abner, commander of Saul's army, set up **Ish-bosheth**, Saul's son, as king over Israel.
- Thus began a divided kingdom: Judah under David, Israel under Ish-bosheth.
- Conflict arose between the two houses, but David grew stronger while Saul's house weakened.

David's Reign Strengthens & The Ark to Jerusalem

(2 Samuel 3–6, King James Version)

The House of Saul Weakens (2 Samuel 3–4)

- Abner, commander of Saul's army, defected to David after conflict with Ish-bosheth.

- Joab, David's commander, treacherously slew Abner, though David mourned him publicly.
- Ish-bosheth was later murdered by his own men, and David condemned the killers.
- With Saul's house fallen, David's authority grew.

David King Over All Israel (2 Samuel 5)

- All the tribes came to Hebron, anointing David king over Israel.
- David reigned 7 years in Hebron and 33 years in Jerusalem.
- He captured Jerusalem from the Jebusites, making it the **City of David**.
- David defeated the Philistines, establishing his rule firmly.

The Ark Brought to Jerusalem (2 Samuel 6)

- David sought to bring the Ark of the Covenant to Jerusalem.
- When Uzzah touched the Ark to steady it, he was struck dead, showing God's holiness.
- David, fearful, left the Ark at Obed-edom's house, where blessings abounded.
- Later, David brought the Ark with rejoicing, dancing before the Lord with all his might.
- Michal, Saul's daughter, despised him for his exuberance, and she remained childless.

God's Covenant with David & His Victories

(2 Samuel 7–10, King James Version)

God's Covenant with David (2 Samuel 7)

- David desired to build a house for the Lord.
- God, through Nathan the prophet, told David that instead He would establish David's house forever.
- The Lord promised: *"Thy throne shall be established for ever."*
- This covenant pointed to the coming of Christ, the eternal King.
- David humbly prayed, thanking God for His mercy and promise.

David's Victories (2 Samuel 8)

- David defeated the Philistines, Moabites, Syrians, and Edomites.
- He dedicated the spoils to the Lord.
- David reigned with justice and righteousness, and his name was honored among the nations.

Kindness to Mephibosheth (2 Samuel 9)

- David remembered his covenant with Jonathan.
- He sought out **Mephibosheth**, Jonathan's crippled son.
- David restored Saul's land to him and had him eat continually at the king's table.
- This act showed David's mercy and faithfulness.

Victory Over Ammon and Syria (2 Samuel 10)

- David sent messengers to comfort Hanun, king of Ammon, but they were humiliated.
- Ammon allied with Syria against Israel.
- Joab and David led Israel to victory, defeating both armies.

David's Sin with Bathsheba & Its Consequences

(2 Samuel 11–12, King James Version)

David's Sin (2 Samuel 11)

- While his army fought the Ammonites, David remained in Jerusalem.
- He saw **Bathsheba** bathing and sent for her. She conceived a child.
- To cover his sin, David recalled her husband **Uriah**, but Uriah refused to go home while the army was in battle.
- David then arranged for Uriah to be placed in the front lines, where he was killed.
- Afterward, David took Bathsheba as his wife.

Nathan Confronts David (2 Samuel 12)

- God sent **Nathan the prophet**, who told a parable of a rich man stealing a poor man's lamb.
- David condemned the man, but Nathan declared: "*Thou art the man.*"
- Nathan pronounced judgment: the sword would never depart from David's house, and his child by Bathsheba would die.
- David confessed: "*I have sinned against the Lord.*"
- Nathan assured him God had put away his sin, but consequences remained.

Consequences and Mercy

- The child became sick and died despite David's fasting and prayer.
- Later, Bathsheba bore another son, **Solomon**, whom the Lord loved.
- David continued to fight the Ammonites, capturing Rabbah.

David's Family Troubles & Absalom's Rebellion

(2 Samuel 13–18, King James Version)

Amnon and Tamar (2 Samuel 13)

- Amnon, David's son, lusted after his half-sister Tamar.
- He deceived her and forced her, then hated her afterward.
- Tamar's brother **Absalom** comforted her but plotted revenge.
- Two years later, Absalom slew Amnon at a feast and fled to Geshur.

Absalom's Return and Conspiracy (2 Samuel 14–15)

- Joab arranged for Absalom's return to Jerusalem, but David did not see him for two years.
- Eventually, Absalom was reconciled, but he began to win the hearts of the people.
- He declared himself king at Hebron, and many followed him.
- David fled Jerusalem with his household, leaving behind priests and loyal servants.

David Flees Jerusalem (2 Samuel 15-16)

- David crossed the brook Kidron, weeping barefoot.
- Some cursed him, but others remained loyal.
- Hushai, David's friend, stayed in Jerusalem to counter Absalom's counselor Ahithophel.

Absalom's Defeat (2 Samuel 17-18)

- Ahithophel advised Absalom to pursue David immediately, but Hushai persuaded him to delay.
- David regrouped, and battle ensued in the forest of Ephraim.
- Absalom, riding a mule, was caught by his hair in a tree.
- Joab thrust darts into him, killing him.
- David mourned bitterly: *"O my son Absalom, my son, my son Absalom! would God I had died for thee."*

David's Restoration & Later Years

(2 Samuel 19-24, King James Version)

David Restored (2 Samuel 19)

- After Absalom's death, David mourned deeply until Joab urged him to encourage the people.
- David returned to Jerusalem, showing mercy to Shimei (who had cursed him earlier) and kindness to Mephibosheth.
- Barzillai, an aged supporter, was honored, while his son Chimham accompanied David.

Further Rebellions (2 Samuel 20-21)

- Sheba, a Benjamite, led a rebellion, but Joab pursued and killed him.
- Later, famine struck Israel because of Saul's past sins against the Gibeonites.
- David sought justice, and the land was healed.
- Battles continued against the Philistines, with David's men slaying giants.

David's Song of Praise (2 Samuel 22)

- David sang a psalm of thanksgiving: *"The Lord is my rock, and my fortress, and my deliverer."*
- He praised God for deliverance from enemies and exalted His faithfulness.

David's Last Words (2 Samuel 23)

- David's final words declared God's covenant and righteousness.
- The chapter lists David's mighty men and their heroic deeds.

David's Census and the Plague (2 Samuel 24)

- David, moved by pride, ordered a census of Israel.
- God judged him, sending a plague that killed thousands.
- David repented, and at Araunah's threshing floor, he offered sacrifice.
- The plague ceased, and the site became the future location of the temple.

? The Kings 1 Scroll

The Rise of Solomon

(1 Kings 1–3, King James Version)

Adonijah's Attempted Usurpation (1 Kings 1)

- As David grew old, his son **Adonijah** exalted himself, declaring he would be king.
- He gathered supporters, but Nathan the prophet and Bathsheba warned David.
- David ordered Solomon to be anointed at Gihon.
- The people rejoiced, and Adonijah's followers fled in fear.
- Solomon was firmly established as king.

Solomon's Early Reign (1 Kings 2)

- David charged Solomon to walk in God's ways and keep His commandments.
- Solomon dealt firmly with rivals: Adonijah was executed after seeking Abishag, Joab was slain for his treachery, and Shimei was put to death for breaking his oath.
- Thus Solomon's kingdom was established in strength.

Solomon's Prayer for Wisdom (1 Kings 3)

- Solomon offered sacrifices at Gibeon.
- God appeared to him in a dream, saying: "*Ask what I shall give thee.*"
- Solomon asked for wisdom to judge the people.
- God granted him wisdom, along with riches and honor.
- Soon after, Solomon judged between two women claiming the same child.
- He ordered the child to be divided, revealing the true mother by her compassion.
- All Israel marveled at his wisdom.

Solomon Builds the Temple

(1 Kings 4–8, King James Version)

Solomon's Wisdom and Prosperity (1 Kings 4)

- Solomon's wisdom excelled all men; his fame spread to surrounding nations.
- He spoke 3,000 proverbs and 1,005 songs, with knowledge of plants, animals, and nature.
- Israel dwelt safely, each man under his vine and fig tree.
- Solomon's kingdom stretched from the Euphrates to Egypt, with peace and abundance.

Preparation for the Temple (1 Kings 5)

- Solomon allied with **Hiram king of Tyre**, who supplied cedar and fir wood.
- Solomon raised a labor force of thousands to quarry stone and prepare materials.
- The work was vast, showing the glory of God's house.

Construction of the Temple (1 Kings 6)

- The temple was built in Jerusalem, 480 years after the Exodus.
- It took seven years to complete.
- The interior was overlaid with gold, adorned with cherubim, palm trees, and open flowers.
- God promised: *"I will dwell among the children of Israel, and will not forsake my people Israel."*

Solomon's Palace (1 Kings 7)

- Solomon also built his own palace, taking thirteen years.
- He constructed the House of the Forest of Lebanon, halls, and courts.
- Hiram the craftsman made pillars, lavers, and vessels of bronze for the temple.

Dedication of the Temple (1 Kings 8)

- The Ark of the Covenant was brought into the temple.
- The glory of the Lord filled the house, so the priests could not stand to minister.
- Solomon prayed, asking God to hear prayers offered toward the temple.
- He blessed the people, and sacrifices were offered in abundance.
- Israel rejoiced, knowing God's presence dwelt among them.

Solomon's Fame & Decline

(1 Kings 9–11, King James Version)

God Appears to Solomon Again (1 Kings 9)

- After the temple dedication, God appeared to Solomon a second time.
- He promised to establish Solomon's throne if he walked in obedience.
- But He warned: if Israel turned to idols, the temple would be destroyed and Israel cast out.
- Solomon's fame grew, with alliances, building projects, and wealth.

Solomon's Fame (1 Kings 10)

- The **Queen of Sheba** visited, testing Solomon with hard questions.
- She marveled at his wisdom, wealth, and the glory of his court.
- Solomon's riches included gold, ivory, peacocks, and apes.
- Silver was as common as stones in Jerusalem.
- His fame spread throughout the world.

Solomon's Decline (1 Kings 11)

- Solomon loved many foreign women, including Moabites, Ammonites, Edomites, Sidonians, and Hittites.
- They turned his heart after other gods: Ashtoreth, Milcom, Chemosh, and Molech.
- He built high places for idols, angering the Lord.

- God declared that the kingdom would be torn from Solomon's son, though not completely, for David's sake.
- Adversaries arose: Hadad the Edomite, Rezon of Damascus, and Jeroboam, who would later lead Israel's northern tribes.
- Solomon reigned 40 years, then died, and his son **Rehoboam** succeeded him.

The Division of the Kingdom

(1 Kings 12–14, King James Version)

Rehoboam's Harshness (1 Kings 12)

- After Solomon's death, his son **Rehoboam** became king.
- The people asked him to lighten the heavy burdens Solomon had placed on them.
- The elders advised gentleness, but the young men urged harshness.
- Rehoboam answered: *"My little finger shall be thicker than my father's loins."*
- He increased their burdens, and Israel rebelled.
- Ten tribes followed **Jeroboam**, fulfilling God's word that the kingdom would be divided.
- Only Judah and Benjamin remained with Rehoboam.

Jeroboam's Idolatry (1 Kings 12–13)

- Jeroboam feared losing the people if they went to Jerusalem to worship.
- He set up golden calves at Bethel and Dan, saying: *"Behold thy gods, O Israel."*
- He appointed priests not of Levi and instituted false worship.
- A man of God prophesied against the altar at Bethel, and the altar split.
- Jeroboam's hand withered when he tried to seize the prophet, but was restored after prayer.
- Yet Jeroboam did not repent.

Prophecy Against Jeroboam's House (1 Kings 14)

- Jeroboam's son fell sick, and his wife disguised herself to consult the prophet Ahijah.
- Ahijah declared judgment: Jeroboam's house would be cut off, and Israel would be scattered.
- The child died, and Jeroboam's reign ended in sin.

- Meanwhile, Rehoboam also led Judah into idolatry, provoking God's anger.
- Egypt's king Shishak invaded, taking treasures from the temple and palace.

Kings of Judah and Israel: Asa & Baasha

(1 Kings 15–16, King James Version)

King Asa of Judah (1 Kings 15)

- Asa reigned in Judah for 41 years.
- He did what was right in the eyes of the Lord, removing idols and even deposing his mother Maachah for her idolatry.
- He renewed the altar of the Lord and sought God's favor.
- Though he trusted physicians in his later illness rather than the Lord, his reign was marked by reform and faithfulness.

King Baasha of Israel (1 Kings 15–16)

- In Israel, Baasha reigned after assassinating Nadab, Jeroboam's son.
- He destroyed Jeroboam's house, fulfilling prophecy.
- Yet Baasha continued in idolatry, provoking God's anger.
- The prophet Jehu declared judgment: Baasha's house would be cut off like Jeroboam's.
- After Baasha, Elah reigned briefly, but was slain by Zimri, who in turn reigned only seven days before being overthrown.
- Omri then became king, establishing Samaria as Israel's capital.
- Omri did worse than all before him, setting the stage for his son Ahab.

Ahab and Elijah

(1 Kings 17–19, King James Version)

Elijah's First Prophecies (1 Kings 17)

- Elijah declared to Ahab: *"There shall not be dew nor rain these years, but according to my word."*
- God sustained Elijah by the brook Cherith, with ravens bringing him food.

- Later, at Zarephath, a widow's flour and oil miraculously lasted during the famine.
- Elijah raised her son from death, proving God's power.

Elijah Confronts Ahab (1 Kings 18)

- After three years of drought, Elijah met Ahab and challenged the prophets of Baal on Mount Carmel.
- He declared: *"How long halt ye between two opinions? If the Lord be God, follow him."*
- The prophets of Baal cried all day, but no fire came.
- Elijah prayed, and fire from heaven consumed the sacrifice, altar, and water.
- The people cried: *"The Lord, he is the God!"*
- Elijah slew the prophets of Baal, and rain returned to the land.

Elijah's Despair and God's Whisper (1 Kings 19)

- Jezebel threatened Elijah, and he fled into the wilderness, weary and afraid.
- God sent an angel to strengthen him with food and water.
- At Mount Horeb, Elijah experienced wind, earthquake, and fire, but God was in the **still small voice**.
- God reassured him, appointing Elisha as prophet in his place and reminding him that 7,000 in Israel had not bowed to Baal.

Elijah's Ministry & Ahab's Reign

(1 Kings 20–22, King James Version)

Ahab's Battles with Syria (1 Kings 20)

- Ben-hadad king of Syria besieged Samaria, demanding tribute.
- Ahab resisted, and God gave Israel victory despite their small numbers.
- Later, Ahab spared Ben-hadad, making a covenant with him.
- A prophet rebuked Ahab, declaring judgment for letting the enemy go free.

Naboth's Vineyard (1 Kings 21)

- Ahab coveted Naboth's vineyard, but Naboth refused to sell, honoring God's law.
- Jezebel plotted Naboth's death through false witnesses.
- Ahab took the vineyard, but Elijah confronted him: "*Hast thou killed, and also taken possession?*"
- Elijah prophesied doom: dogs would lick Ahab's blood, and Jezebel would be eaten by dogs.
- Ahab humbled himself, and God delayed judgment, but it would fall on his house.

Micaiah's Prophecy and Ahab's Death (1 Kings 22)

- Ahab allied with Jehoshaphat king of Judah to fight Syria.
- False prophets promised victory, but Micaiah declared: "*I saw all Israel scattered upon the hills, as sheep that have not a shepherd.*"
- Ahab imprisoned Micaiah and went to battle disguised.
- A random arrow struck Ahab, and he died, fulfilling Elijah's prophecy.
- Dogs licked his blood by the pool of Samaria.
- Jehoshaphat reigned in Judah faithfully, while Ahaziah, Ahab's son, reigned in Israel.

2 The Kings 2 Scroll

Elijah's Departure & Elisha's Rise

(2 Kings 1–2, King James Version)

Elijah Confronts Ahaziah (2 Kings 1)

- King **Ahaziah**, son of Ahab, fell through a lattice and was injured.
- He sent messengers to inquire of Baal-zebub, god of Ekron.
- Elijah intercepted them, declaring: *"Is it not because there is not a God in Israel, that ye go to inquire of Baal-zebub?"*
- Elijah prophesied Ahaziah would die, and it came to pass.
- Twice, captains with fifty men came to seize Elijah, and fire from heaven consumed them.
- A third captain humbled himself, and Elijah went with him, showing God's mercy.

Elijah Taken up to Heaven (2 Kings 2)

- Elijah and Elisha journeyed together from Gilgal to Bethel, Jericho, and the Jordan.
- Elijah struck the Jordan with his mantle, and the waters parted.
- He asked Elisha what he desired before his departure.
- Elisha requested a **double portion of his spirit**.
- As they went on, a chariot of fire and horses of fire appeared, and Elijah went up by a whirlwind into heaven.
- Elisha cried: *"My father, my father, the chariot of Israel, and the horsemen thereof."*
- Elisha took up Elijah's mantle, struck the Jordan, and the waters parted again, showing that the spirit of Elijah rested upon him.
- The sons of the prophets recognized Elisha as Elijah's successor.

Elisha's Miracles

(2 Kings 3–7, King James Version)

Victory Over Moab (2 Kings 3)

- Jehoram king of Israel, Jehoshaphat king of Judah, and the king of Edom joined against Moab.
- Their armies lacked water, but Elisha prophesied that God would fill the valley with water without rain.
- Water flowed, and Moab was defeated.

The Widow's Oil (2 Kings 4)

- A widow cried to Elisha that her creditors would take her sons.
- Elisha told her to borrow vessels and pour out her small jar of oil.
- The oil miraculously filled all the vessels until none remained.
- She sold the oil, paid her debts, and lived on the rest.

The Shunammite Woman's Son (2 Kings 4)

- A wealthy Shunammite woman built a room for Elisha.
- Elisha promised her a son, who later died suddenly.
- She sought Elisha, who prayed and stretched himself upon the child.
- The boy was restored to life.

Naaman Healed (2 Kings 5)

- Naaman, commander of Syria's army, had leprosy.
- A servant girl told him of Elisha.
- Elisha instructed him to wash seven times in the Jordan.
- Though reluctant, Naaman obeyed and was healed.
- He confessed: *"Now I know that there is no God in all the earth, but in Israel."*

Deliverance from Syria (2 Kings 6-7)

- Elisha made an iron axe head float for a prophet.
- He revealed Syria's battle plans, frustrating their king.

- When surrounded, Elisha prayed, and God opened his servant's eyes to see heavenly chariots of fire.
- The Syrians were struck blind and led into Samaria, then spared.
- Later, Samaria was besieged, and famine was severe.
- Elisha prophesied sudden abundance, and the Lord caused the Syrians to flee, leaving supplies.
- Israel was delivered, fulfilling Elisha's word.

Elisha's Continued Ministry & Jehu's Rise

(2 Kings 8–10, King James Version)

Elisha's Prophecies (2 Kings 8)

- Elisha warned the Shunammite woman of a coming famine; she left and later reclaimed her land.
- Elisha foretold Hazael's rise as king of Syria, weeping because of the cruelty he would bring upon Israel.
- Hazael murdered Ben-hadad and became king, fulfilling Elisha's prophecy.
- Meanwhile, Jehoram and Ahaziah reigned in Judah, continuing in wickedness.

Jehu Anointed King (2 Kings 9)

- A prophet sent by Elisha anointed **Jehu** as king of Israel.
- Jehu was commanded to destroy the house of Ahab.
- Jehu slew Joram king of Israel and Ahaziah king of Judah.
- Jezebel was thrown from a window, trampled, and eaten by dogs, fulfilling Elijah's prophecy.

Jehu's Zeal Against Idolatry (2 Kings 10)

- Jehu destroyed Ahab's seventy sons, wiping out his house completely.
- He slew Baal's priests and destroyed the temple of Baal, turning it into a latrine.
- Yet Jehu did not depart from Jeroboam's sin of the golden calves.
- God commended him for destroying Ahab's house, promising his sons would reign to the fourth generation.

- But Israel continued in idolatry, and God began to cut them short.

The Decline of Israel & Judah's Trials

(2 Kings 11–17, King James Version)

Athaliah and Joash (2 Kings 11–12)

- After Ahaziah's death, his mother **Athaliah** seized Judah's throne, killing the royal seed.
- But Jehoiada the priest hid Joash in the temple for six years.
- Joash was crowned king, Athaliah was slain, and Baal worship destroyed.
- Joash repaired the temple, but later turned aside, and was assassinated.

Kings of Israel and Judah (2 Kings 13–16)

- Jehoahaz and Jehoash reigned in Israel, continuing in Jeroboam's sins.
- Elisha died, but even in death his bones raised a man to life.
- Amaziah, Uzziah (Azariah), Jotham, and Ahaz reigned in Judah, with mixed faithfulness.
- Israel's kings—Jeroboam II, Zechariah, Shallum, Menahem, Pekahiah, Pekah—fell deeper into idolatry and instability.
- Assyria began to dominate, taking captives from Israel.

The Fall of Israel (2 Kings 17)

- Hoshea was Israel's last king. He rebelled against Assyria, but was captured.
- Samaria was besieged and fell after three years.
- Israel was carried away into exile, scattered among the nations.
- Scripture declares: *"They would not hear, but hardened their necks... they rejected his statutes, and his covenant."*
- Assyria resettled foreigners in Samaria, mixing peoples and religions.

Hezekiah's Reforms & Deliverance

(2 Kings 18–20, King James Version)

Hezekiah's Faithfulness (2 Kings 18)

- Hezekiah reigned in Judah and did what was right in the sight of the Lord.
- He removed the high places, broke the images, and destroyed the bronze serpent that Israel had worshiped.
- He trusted in the Lord more than any king before or after him.
- He rebelled against Assyria and defeated the Philistines.

Assyria Threatens Jerusalem (2 Kings 18–19)

- Sennacherib king of Assyria invaded Judah, demanding surrender.
- His envoy mocked God, saying no nation's gods had delivered them.
- Hezekiah tore his clothes, went to the temple, and prayed.
- Isaiah the prophet assured him that God would defend Jerusalem.
- That night, the angel of the Lord struck down 185,000 Assyrian soldiers.
- Sennacherib returned to Nineveh, where he was later slain by his own sons.

Hezekiah's Illness and Recovery (2 Kings 20)

- Hezekiah became sick unto death.
- Isaiah told him to set his house in order, for he would die.
- Hezekiah prayed with tears, and God added fifteen years to his life.
- As a sign, the shadow on the sundial went backward ten degrees.
- Later, envoys from Babylon visited, and Hezekiah showed them all his treasures.
- Isaiah warned that Babylon would one day carry all away, but Hezekiah accepted God's word with humility.

Manasseh, Josiah & Judah's Fall

(2 Kings 21–25, King James Version)

Manasseh's Wickedness (2 Kings 21)

- Manasseh reigned 55 years in Judah, doing evil in the sight of the Lord.
- He rebuilt high places, worshiped idols, and even set altars in the temple.
- He made his son pass through fire and practiced witchcraft.
- God declared judgment: Jerusalem would be wiped like a dish.
- His son Amon continued in wickedness, but was assassinated.

Josiah's Reforms (2 Kings 22-23)

- Josiah became king at eight years old and sought the Lord.
- During temple repairs, the **Book of the Law** was found.
- When Josiah heard it, he tore his clothes in repentance.
- He renewed the covenant, destroyed idols, and restored true worship.
- Josiah kept the Passover with great zeal, unmatched since the days of the judges.
- Yet God's wrath remained because of Manasseh's sins.
- Josiah was slain in battle at Megiddo.

Judah's Final Kings (2 Kings 23-24)

- Jehoahaz reigned briefly, then was taken captive to Egypt.
- Jehoiakim reigned, rebelling against Babylon, and was judged.
- Jehoiachin reigned three months before being carried to Babylon with treasures and captives.
- Zedekiah reigned last, rebelling against Babylon despite Jeremiah's warnings.

The Fall of Jerusalem (2 Kings 25)

- Nebuchadnezzar besieged Jerusalem.
- The city was broken, the temple burned, and walls torn down.
- Zedekiah was captured, blinded, and taken to Babylon.
- The people were carried away, leaving only the poor in the land.
- Yet even in exile, hope remained: Jehoiachin was later lifted up and given honor in Babylon.

2 The Ezra Scroll

The Return from Exile

(Ezra 1–3, King James Version)

Cyrus's Decree (Ezra 1)

- In fulfillment of prophecy, **Cyrus king of Persia** issued a decree allowing the Jews to return to Jerusalem.
- He commanded the rebuilding of the temple of the Lord.
- Vessels taken by Nebuchadnezzar were restored to the people.

The Return to Jerusalem (Ezra 2)

- Nearly 50,000 returned under Zerubbabel and Jeshua.
- The chapter lists families, priests, Levites, and servants who came back.
- They gave freely to support the rebuilding of the house of God.

Rebuilding the Altar and Temple Foundations (Ezra 3)

- Jeshua and Zerubbabel rebuilt the altar, offering burnt offerings to the Lord.
- They kept the Feast of Tabernacles and restored worship.
- Work began on the temple foundations.
- When the foundation was laid, the people shouted with joy, but the older priests and Levites wept, remembering the former glory of Solomon's temple.

Opposition & Completion of the Temple

(Ezra 4–6, King James Version)

Opposition to the Work (Ezra 4)

- Enemies of Judah offered to help build, but Zerubbabel and Jeshua refused, keeping the work pure.
- The adversaries then discouraged the builders, writing accusations to Persian kings.
- Under Artaxerxes, the work was halted by decree.

Prophets Encourage the Builders (Ezra 5)

- Prophets **Haggai** and **Zechariah** stirred the people to resume building.
- Zerubbabel and Jeshua led the work boldly.
- Persian officials questioned them, but the Jews appealed to Cyrus's original decree.

Temple Completed (Ezra 6)

- King Darius searched the archives and found Cyrus's decree.
- He ordered the work to continue, even providing funds from the royal treasury.
- The temple was finished in the sixth year of Darius.
- The dedication was celebrated with sacrifices, joy, and the keeping of the Passover.

Ezra's Return & Reforms

(Ezra 7–10, King James Version)

Ezra Arrives (Ezra 7)

- Ezra, a skilled scribe in the Law of Moses, came from Babylon to Jerusalem.
- King Artaxerxes granted him authority to teach and enforce God's law.
- Ezra was described as having "*prepared his heart to seek the law of the Lord, and to do it, and to teach in Israel.*"

The Journey to Jerusalem (Ezra 8)

- Ezra gathered families and priests to return with him.
- He proclaimed a fast, seeking God's protection for the journey.
- God's hand was upon them, and they arrived safely in Jerusalem, delivering offerings to the temple.

Ezra's Prayer of Confession (Ezra 9)

- Ezra learned that many Israelites, including priests and leaders, had married foreign wives, contrary to God's command.
- He tore his garment, fell on his knees, and prayed: *"O my God, I am ashamed and blush to lift up my face to thee."*
- He confessed the nation's sins, acknowledging God's mercy despite their unfaithfulness.

Repentance and Reform (Ezra 10)

- The people gathered, trembling in the rain, and agreed to put away foreign wives and children.
- A covenant was made to restore purity in Israel.
- Ezra led the people in repentance, ensuring obedience to God's law.

2 The Nehemiah Scroll

Nehemiah's Mission

(Nehemiah 1–6, King James Version)

Nehemiah's Prayer (Nehemiah 1)

- Nehemiah, cupbearer to King Artaxerxes, heard of Jerusalem's broken walls.
- He wept, fasted, and prayed: "*O Lord, let thine ear be attentive... we have dealt very corruptly against thee.*"
- He asked God for favor before the king.

Commission from the King (Nehemiah 2)

- Nehemiah requested permission to rebuild Jerusalem.
- Artaxerxes granted him letters of safe passage and timber.
- Nehemiah inspected the ruined walls by night, then rallied the people: "*Let us rise up and build.*"

Rebuilding the Walls (Nehemiah 3–4)

- Families and groups repaired different sections of the wall.
- Enemies—Sanballat, Tobiah, and Geshem—mocked and threatened them.
- Nehemiah prayed and set guards, declaring: "*Be not ye afraid... remember the Lord, which is great and terrible.*"
- The people worked with one hand and held a weapon in the other.

Internal Reforms (Nehemiah 5)

- Nehemiah rebuked nobles for oppressing the poor with debt and usury.
- He restored justice, refusing personal gain, and served as governor with integrity.

Completion Despite Opposition (Nehemiah 6)

- Enemies tried to lure Nehemiah into traps and spread false rumors.
- He answered: *"I am doing a great work, so that I cannot come down."*
- The wall was finished in 52 days, and enemies recognized that God had helped them.

Nehemiah's Covenant Renewal

(Nehemiah 7–13, King James Version)

Census and Assembly (Nehemiah 7)

- Nehemiah registered the returned exiles by genealogy.
- Families, priests, Levites, and servants were listed, affirming continuity with Israel's heritage.

Reading of the Law (Nehemiah 8)

- Ezra the scribe read the Law to the people from morning until midday.
- The Levites explained the meaning, so all understood.
- The people wept, but Nehemiah and Ezra said: *"The joy of the Lord is your strength."*
- They kept the Feast of Tabernacles with great gladness.

Covenant Renewal (Nehemiah 9–10)

- The people confessed their sins, recounting God's faithfulness through history.
- They made a covenant to obey God's law, avoid intermarriage, keep the Sabbath, and support the temple.
- Leaders sealed the covenant, binding themselves to faithfulness.

Dedication of the Walls (Nehemiah 12)

- The walls were dedicated with processions, music, and thanksgiving.
- Priests and Levites purified themselves and the people.
- Great joy filled Jerusalem, heard far away.

Nehemiah's Final Reforms (Nehemiah 13)

- Nehemiah enforced separation from foreigners in worship.
- He expelled Tobiah from the temple chambers.
- He restored tithes for the Levites and ensured Sabbath observance.
- He rebuked intermarriage with foreign women, even contending with leaders.
- His closing prayer: *"Remember me, O my God, for good."*

2 The Esther Scroll

The Story of Esther

(Esther 1–10, King James Version)

Banquets and Esther's Rise (Esther 1–2)

- King Ahasuerus (Xerxes) held a great feast.
- Queen Vashti refused to appear, and was deposed.
- A search was made for a new queen.
- Esther, a Jewish orphan raised by her cousin Mordecai, was chosen and crowned queen.

Haman's Plot (Esther 3)

- Mordecai refused to bow to Haman, the king's chief official.
- In anger, Haman plotted to destroy all Jews in the empire.
- A decree was issued for their extermination.

Esther's Courage (Esther 4–7)

- Mordecai urged Esther to intercede, saying: *"Who knoweth whether thou art come to the kingdom for such a time as this?"*
- Esther fasted and prayed, then risked her life by approaching the king.
- She invited the king and Haman to banquets.
- At the second banquet, she revealed Haman's plot.
- Haman was hanged on the gallows he had prepared for Mordecai.

Deliverance of the Jews (Esther 8–9)

- The king issued a new decree allowing the Jews to defend themselves.
- On the appointed day, the Jews triumphed over their enemies.

- Mordecai was honored, and the feast of **Purim** was established to commemorate their deliverance.

Mordecai's Honor (Esther 10)

- Mordecai rose to prominence, second only to the king.
- He sought the good of his people and spoke peace to all.

2 The Job Scroll

The Story of Job

(Job 1–42, King James Version)

Job's Trials Begin (Job 1–2)

- Job was a wealthy, upright man who feared God.
- Satan challenged Job's integrity, claiming he served God only for blessings.
- God permitted Satan to test Job, taking his wealth, children, and health.
- Job's wife urged him to curse God, but Job replied: *"Shall we receive good at the hand of God, and shall we not receive evil?"*

Dialogues with Friends (Job 3–31)

- Job lamented his suffering, cursing the day of his birth.
- His friends—Eliphaz, Bildad, and Zophar—argued that suffering must mean sin.
- Job defended his innocence, insisting he had not turned from God.
- He longed for a mediator between himself and God.
- Elihu later spoke, claiming suffering can refine and teach, not only punish.

God's Answer (Job 38–41)

- Out of the whirlwind, God questioned Job: *"Where wast thou when I laid the foundations of the earth?"*
- He described creation's vastness, the mysteries of nature, and mighty creatures like Behemoth and Leviathan.
- God's point: His wisdom and power are beyond human understanding.

Job's Restoration (Job 42)

- Job humbled himself: *"I have uttered that I understood not... but now mine eye seeth thee."*
- God rebuked Job's friends for misrepresenting Him.
- Job prayed for them, and God restored his fortunes, giving him twice as much as before.
- He lived long, blessed, and full of days.

2 The Psalms Scroll

The Psalms Begin

(Psalms 1–2, King James Version)

Psalm 1 – The Way of the Righteous and the Wicked

- Blessed is the man who delights in the law of the Lord.
- He is like a tree planted by rivers of water, bringing forth fruit in season.
- The ungodly are like chaff blown away by the wind.
- The righteous stand secure, but the wicked perish.

Psalm 2 – The Reign of God's King

- Nations rage and kings plot against the Lord and His Anointed.
- God laughs at their rebellion, declaring: “*Yet have I set my king upon my holy hill of Zion.*”
- The Son is given authority: “*Thou art my Son; this day have I begotten thee.*”
- Blessed are all who put their trust in Him.

Psalms of Deliverance

(Psalms 3–7, King James Version)

Psalm 3 – A Morning Prayer of Trust

- Written when David fled from Absalom.
- Surrounded by enemies, he declares: “*Thou, O Lord, art a shield for me.*”
- He lay down and slept, confident in God's protection.

Psalm 4 - An Evening Prayer of Confidence

- David calls on God for righteousness.
- He urges men not to trust in vanity but to put their trust in the Lord.
- He ends with peace: *"I will both lay me down in peace, and sleep: for thou, Lord, only makest me dwell in safety."*

Psalm 5 - A Prayer for Guidance

- David prays in the morning, asking God to lead him in righteousness.
- He contrasts the wicked, who cannot stand before God, with the righteous who rejoice in His protection.

Psalm 6 - A Cry for Mercy

- David pleads: *"O Lord, rebuke me not in thine anger."*
- He weeps and groans, yet trusts that God has heard his prayer.
- His enemies will be ashamed, for the Lord has received his supplication.

Psalm 7 - A Prayer for Justice

- David appeals to God against false accusations.
- He declares God as judge of the righteous and wicked.
- He ends with praise: *"I will praise the Lord according to his righteousness."*

Psalms of Majesty & Lament

(Psalms 8–14, King James Version)

Psalm 8 - God's Glory in Creation

- David marvels at the heavens: *"What is man, that thou art mindful of him?"*

- Humanity is crowned with glory and honor, given dominion over creation.
- The psalm closes with praise: *“O Lord our Lord, how excellent is thy name in all the earth!”*

Psalm 9 – Praise for God’s Justice

- David thanks God for deliverance from enemies.
- He declares: *“The Lord also will be a refuge for the oppressed.”*
- Nations that forget God will perish, but the needy will not be forgotten.

Psalm 10 – A Cry Against the Wicked

- The wicked boast and oppress the poor, thinking God does not see.
- David prays for God to arise and judge.
- He affirms: *“The Lord is King for ever and ever.”*

Psalm 11 – Confidence in God’s Rule

- Though foundations are destroyed, David trusts in the Lord.
- God tests the righteous but hates the wicked.
- The upright shall behold His face.

Psalm 12 – A Prayer for Truth

- David laments that faithful men vanish and lies prevail.
- God promises: *“The words of the Lord are pure words: as silver tried in a furnace.”*
- He will preserve His people forever.

Psalm 13 – From Sorrow to Song

- David cries: *“How long wilt thou forget me, O Lord?”*
- He pleads for light in his eyes lest he sleep in death.

- He ends in trust: *“I will sing unto the Lord, because he hath dealt bountifully with me.”*

Psalm 14 – The Folly of the Wicked

- *“The fool hath said in his heart, There is no God.”*
- All have turned aside; none do good.
- Yet God is with the righteous, and salvation will come out of Zion.

Psalms of Worship & Kingship

(Psalms 15–24, King James Version)

Psalm 15 – The Character of the Righteous

- Who shall dwell in God’s holy hill?
- He that walks uprightly, speaks truth, and does no evil.
- The righteous stand firm forever.

Psalm 16 – Confidence in God

- David rejoices: *“The Lord is the portion of mine inheritance.”*
- He prophesies of resurrection: *“Thou wilt not leave my soul in hell.”*
- Fulfilled in Christ’s resurrection.

Psalm 17 – A Prayer for Deliverance

- David appeals to God’s justice.
- He longs to behold God’s face in righteousness.

Psalm 18 – Thanksgiving for Victory

- A long psalm of praise after deliverance from enemies.
- *“The Lord is my rock, and my fortress.”*
- God’s power is described in majestic imagery—thunder, lightning, and rescue.

Psalm 19 – God’s Revelation

- The heavens declare the glory of God.
- His law is perfect, converting the soul.
- David prays: *“Let the words of my mouth... be acceptable.”*

Psalm 20 – Prayer for the King

- A prayer for God’s blessing on the king in battle.
- *“Some trust in chariots, and some in horses: but we will remember the name of the Lord.”*

Psalm 21 – Thanksgiving for the King

- The king rejoices in God’s strength.
- God’s hand will find out His enemies.

Psalm 22 – The Suffering Servant

- Prophetic psalm of Christ’s crucifixion: *“My God, my God, why hast thou forsaken me?”*
- Describes piercing of hands and feet, casting lots for garments.
- Ends with triumph: all nations shall worship the Lord.

Psalm 23 – The Shepherd Psalm

- *“The Lord is my shepherd; I shall not want.”*
- He leads beside still waters, restores the soul.
- Even in the valley of the shadow of death, His rod and staff comfort.
- Ends with eternal hope: dwelling in the house of the Lord forever.

Psalm 24 – The King of Glory

- *“The earth is the Lord’s, and the fulness thereof.”*
- Who shall ascend His hill? The pure in heart.
- The King of glory shall enter: *“The Lord strong and mighty, the Lord mighty in battle.”*

Psalms of Guidance & Forgiveness

(Psalms 25–32, King James Version)

Psalm 25 – A Prayer for Guidance

- David lifts his soul to God, asking for mercy and direction.
- *“Shew me thy ways, O Lord; teach me thy paths.”*
- He trusts in God’s covenant love.

Psalm 26 – Integrity Before God

- David appeals to God to judge him, declaring his walk in truth.
- He loves the habitation of God’s house and avoids the company of the wicked.

Psalm 27 – Confidence in God’s Presence

- *“The Lord is my light and my salvation; whom shall I fear?”*
- David longs to dwell in God’s house and behold His beauty.

- Even if forsaken, the Lord will take him up.

Psalm 28 - A Cry for Help

- David pleads for God not to be silent.
- He blesses the Lord for hearing his supplication.
- The Lord is strength and shield for His people.

Psalm 29 - The Voice of the Lord

- A majestic psalm describing God's voice over waters, forests, and wilderness.
- *"The Lord sitteth King for ever."*
- He gives strength and peace to His people.

Psalm 30 - Thanksgiving for Deliverance

- David praises God for lifting him up from danger.
- *"Weeping may endure for a night, but joy cometh in the morning."*
- He vows to give thanks forever.

Psalm 31 - Trust in God's Protection

- David commits his spirit into God's hand.
- He contrasts the wicked with those who trust in the Lord.
- Ends with encouragement: *"Be of good courage, and he shall strengthen your heart."*

Psalm 32 - The Joy of Forgiveness

- David celebrates the blessedness of forgiven sin.
- *"Blessed is he whose transgression is forgiven, whose sin is covered."*
- He urges confession and trust, for God is a hiding place.
- The psalm closes with rejoicing in God's mercy.

Psalms of Praise & Trust

(Psalms 33–41, King James Version)

Psalm 33 – Praise for God's Sovereignty

- Rejoice in the Lord with music and song.
- God's word created the heavens; His counsel stands forever.
- *"Blessed is the nation whose God is the Lord."*

Psalm 34 – Deliverance from Fear

- David praises God for deliverance.
- *"O taste and see that the Lord is good."*
- The Lord is near to the brokenhearted and delivers His servants.

Psalm 35 – Prayer Against Enemies

- David cries for God to contend with those who fight against him.
- He asks for vindication and rejoices in God's salvation.

Psalm 36 – The Contrast of Wickedness and God's Love

- The wicked flatter themselves, but God's mercy reaches to the heavens.
- *"In thy light shall we see light."*

Psalm 37 – Trust in the Lord

- *"Fret not thyself because of evildoers."*
- Trust in the Lord, delight in Him, and He will give the desires of the heart.
- The wicked fade like grass, but the righteous inherit the land.

Psalm 38 – A Cry of Repentance

- David laments under God’s discipline and his enemies’ reproach.
- He confesses sin and pleads for God’s salvation.

Psalm 39 – The Brevity of Life

- David reflects: *“Every man at his best state is altogether vanity.”*
- He prays for deliverance and hope in God.

Psalm 40 – Thanksgiving and Messianic Prophecy

- David praises God for deliverance from the pit.
- *“Lo, I come: in the volume of the book it is written of me.”*
- A prophecy fulfilled in Christ’s obedience.

Psalm 41 – Prayer for Healing and Vindication

- Blessed is he who considers the poor; the Lord will deliver him.
- David prays for mercy and strength against betrayal.
- Ends with a doxology: *“Blessed be the Lord God of Israel from everlasting, and to everlasting.”*

Psalms of Longing & Kingship

(Psalms 42–50, King James Version)

Psalm 42 – Longing for God

- *“As the hart panteth after the water brooks, so panteth my soul after thee, O God.”*
- The psalmist thirsts for God amid sorrow and exile.
- He encourages himself: *“Hope thou in God: for I shall yet praise him.”*

Psalm 43 – Prayer for Vindication

- A plea for God to judge righteously and deliver from deceitful enemies.
- Ends with the same refrain: hope in God, for He is salvation.

Psalm 44 – Remembering God's Past Deliverance

- Israel recalls God's mighty acts in history.
- Yet they lament present defeat, asking why God hides His face.
- They appeal for His steadfast love.

Psalm 45 – The Royal Wedding Song

- A psalm celebrating the king's majesty and his bride.
- Messianic prophecy: *"Thy throne, O God, is for ever and ever."*
- Fulfilled in Christ, the eternal King.

Psalm 46 – God Our Refuge

- *"God is our refuge and strength, a very present help in trouble."*
- Nations rage, but God is in the midst of His city.
- *"Be still, and know that I am God."*

Psalm 47 – The King Over All the Earth

- A psalm of triumph: *"O clap your hands, all ye people."*
- God reigns over the nations; He is greatly exalted.

Psalm 48 – The Beauty of Zion

- Celebrates Jerusalem as the city of the great King.

- God makes her secure forever.

Psalm 49 – The Folly of Trusting in Wealth

- Riches cannot redeem a soul from death.
- Only God can deliver from the grave.
- *“Man that is in honour, and understandeth not, is like the beasts that perish.”*

Psalm 50 – God the Judge

- God summons heaven and earth to witness His judgment.
- He rebukes empty ritual, calling for thanksgiving and obedience.
- *“Whoso offereth praise glorifieth me.”*

Psalms of Repentance & Deliverance

(Psalms 51–59, King James Version)

Psalm 51 – David’s Prayer of Repentance

- Written after his sin with Bathsheba.
- *“Create in me a clean heart, O God; and renew a right spirit within me.”*
- David pleads for mercy, cleansing, and restoration.

Psalm 52 – The End of the Wicked

- A psalm against Doeg the Edomite.
- The wicked trust in riches, but God will uproot them.
- The righteous flourish like a green olive tree.

Psalm 53 – The Folly of Denying God

- “*The fool hath said in his heart, There is no God.*”
- All have turned aside; none do good.
- God will restore His people.

Psalm 54 – A Prayer for Deliverance

- David prays for rescue from strangers who rise against him.
- He trusts God as his helper and sustainer.

Psalm 55 – Betrayal and Distress

- David laments betrayal by a close companion.
- He casts his burden on the Lord: “*He shall sustain thee.*”

Psalm 56 – Trust Amid Fear

- Written when David was captured by the Philistines.
- “*What time I am afraid, I will trust in thee.*”
- God keeps count of his tears.

Psalm 57 – Refuge in God

- David hides in a cave, praying for mercy.
- He praises God’s steadfast love and faithfulness.

Psalm 58 – Judgment on the Wicked

- The wicked are compared to venomous serpents.
- God will break their teeth and vindicate the righteous.

Psalm 59 – Deliverance from Enemies

- David prays for rescue from men who lie in wait.
- He trusts God as his defense and sings of His mercy in the morning.

Psalms of National Deliverance & Triumph

(Psalms 60–68, King James Version)

Psalm 60 – Prayer for National Deliverance

- David laments defeat but prays for restoration.
- *“Through God we shall do valiantly: for he it is that shall tread down our enemies.”*

Psalm 61 – Prayer for Protection

- *“From the end of the earth will I cry unto thee.”*
- David asks to dwell in God’s tent forever and be sheltered under His wings.

Psalm 62 – Trust in God Alone

- *“Truly my soul waiteth upon God: from him cometh my salvation.”*
- Human strength is vanity; only God is a refuge.

Psalm 63 – Thirsting for God

- Written in the wilderness.
- *“My soul thirsteth for thee... my lips shall praise thee.”*
- God’s steadfast love is better than life.

Psalm 64 - Prayer Against Enemies

- David prays against secret plots and slander.
- God will shoot His arrows at the wicked, and the righteous will rejoice.

Psalm 65 - Thanksgiving for God's Provision

- God hears prayer and forgives sins.
- He crowns the year with goodness, blessing the earth with abundance.

Psalm 66 - Praise for God's Mighty Works

- *"Make a joyful noise unto God, all ye lands."*
- Recounts God's deliverance of Israel through the Red Sea.
- Ends with personal testimony: God heard my prayer.

Psalm 67 - A Missionary Psalm

- *"God be merciful unto us, and bless us."*
- The nations are called to praise Him.
- The earth yields increase under His blessing.

Psalm 68 - God's Victory and Majesty

- *"Let God arise, let his enemies be scattered."*
- Describes God's triumph in leading His people.
- He daily bears our burdens and gives strength.
- Ends with majestic praise: *"Blessed be God."*

Psalms of Lament & Kingship

(Psalms 69–72, King James Version)

Psalm 69 – A Cry for Deliverance

- David laments: *“Save me, O God; for the waters are come in unto my soul.”*
- He suffers reproach for God’s sake, foreshadowing Christ’s passion.
- Ends with praise: God will save Zion and rebuild the cities of Judah.

Psalm 70 – A Prayer for Swift Help

- A brief psalm asking God to make haste to deliver.
- *“Let God be magnified.”*
- The poor and needy trust in Him.

Psalm 71 – A Prayer of the Aged

- The psalmist prays for lifelong protection and strength.
- *“Cast me not off in the time of old age.”*
- He vows to declare God’s power to the next generation.

Psalm 72 – The Royal Psalm

- A prayer for the king’s reign, pointing to the Messiah.
- The king judges with righteousness, defends the poor, and brings peace.
- *“His name shall endure for ever: his name shall be continued as long as the sun.”*
- Ends with a doxology, closing Book II of the Psalms: *“Blessed be the Lord God, the God of Israel, who only doeth wondrous things.”*

Psalms of Struggle & Triumph

(Psalms 73–83, King James Version)

Psalm 73 – The Prosperity of the Wicked

- Asaph struggles: the wicked prosper while the righteous suffer.
- In God's sanctuary, he realizes their end is destruction.
- *"It is good for me to draw near to God."*

Psalm 74 – A Lament for the Temple

- The psalmist mourns the destruction of the sanctuary.
- He pleads for God to remember His covenant and deliver His people.

Psalm 75 – God the Judge

- God declares: *"Promotion cometh neither from the east, nor from the west... but God is the judge."*
- The wicked shall drink the cup of His wrath.

Psalm 76 – God's Victory

- God is known in Judah; His dwelling is in Zion.
- He breaks the weapons of war and is feared by kings.

Psalm 77 – Remembering God's Works

- The psalmist cries out in distress.
- He recalls God's mighty deeds, especially the deliverance at the Red Sea.

Psalm 78 – Israel's History and Rebellion

- A long psalm recounting Israel's repeated disobedience.
- Despite rebellion, God chose David to shepherd His people.

Psalm 79 – A Lament for Jerusalem

- The nations have defiled the temple and destroyed Jerusalem.
- The psalmist prays for forgiveness and deliverance.

Psalm 80 – Prayer for Restoration

- *"Turn us again, O God, and cause thy face to shine; and we shall be saved."*
- Israel is compared to a vine needing God's care.

Psalm 81 – God's Call to Obedience

- God reminds Israel of His deliverance from Egypt.
- He laments their refusal to listen, promising blessing if they obey.

Psalm 82 – God Judges the Gods

- God stands in the divine council, rebuking unjust rulers.
- *"Arise, O God, judge the earth: for thou shalt inherit all nations."*

Psalm 83 – Prayer Against Enemies

- The psalmist lists hostile nations surrounding Israel.
- He prays for God to act as He did against past foes, that all may know His name.

Psalms of Worship & Covenant

(Psalms 84–89, King James Version)

Psalm 84 – Longing for God's House

- *“How amiable are thy tabernacles, O Lord of hosts!”*
- The psalmist longs to dwell in God's courts.
- *“Better is one day in thy courts than a thousand.”*

Psalm 85 – Prayer for Revival

- A plea for God to restore His people.
- *“Mercy and truth are met together; righteousness and peace have kissed each other.”*
- God's salvation is near to those who fear Him.

Psalm 86 – A Prayer of David

- David asks for mercy and strength.
- He acknowledges God as unique: *“Among the gods there is none like unto thee.”*
- Ends with praise for God's steadfast love.

Psalm 87 – Zion, the City of God

- God loves the gates of Zion.
- Nations are counted as born there, showing Zion's universal significance.
- *“All my springs are in thee.”*

Psalm 88 – A Cry from Deep Distress

- One of the darkest psalms, expressing continual sorrow.
- The psalmist feels abandoned, surrounded by death.
- Yet he still prays to God, showing faith amid despair.

Psalm 89 – God’s Covenant with David

- Celebrates God’s faithfulness and His covenant with David.
- *“I have made a covenant with my chosen, I have sworn unto David my servant.”*
- Yet laments apparent rejection, pleading for God to remember His promises.
- Ends with a doxology: *“Blessed be the Lord for evermore. Amen, and Amen.”*

Psalms of Eternity & Praise

(Psalms 90–106, King James Version)

Psalm 90 – A Prayer of Moses

- *“Lord, thou hast been our dwelling place in all generations.”*
- Reflects on human frailty and the brevity of life.
- Pleads for God’s mercy and wisdom: *“So teach us to number our days.”*

Psalm 91 – God Our Refuge

- *“He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty.”*
- Promises protection, deliverance, and long life to those who trust in Him.

Psalm 92 – Praise for God’s Works

- Declares God’s faithfulness morning and night.
- The righteous flourish like palm trees and cedars in Lebanon.

Psalm 93 – The Lord Reigns

- God is clothed with majesty and strength.
- His throne is established from everlasting.

Psalms 94-97 - God's Justice and Kingship

- Psalm 94: God avenges the oppressed.
- Psalm 95: A call to worship and not harden hearts.
- Psalm 96: *"Sing unto the Lord a new song."*
- Psalm 97: The Lord reigns; righteousness and judgment are His foundation.

Psalm 98 - Joyful Praise

- *"Make a joyful noise unto the Lord, all the earth."*
- Anticipates Christ's coming judgment with righteousness.

Psalm 99 - The Holy King

- The Lord reigns; He is holy.
- Exalts God's dealings with Moses, Aaron, and Samuel.

Psalm 100 - The Psalm of Thanksgiving

- *"Make a joyful noise unto the Lord, all ye lands."*
- Affirms His goodness, mercy, and truth enduring forever.

Psalms 101-106 - Covenant Faithfulness

- Psalm 101: David vows integrity in his house.
- Psalm 102: A prayer of the afflicted, pointing to Christ's eternal reign.
- Psalm 103: *"Bless the Lord, O my soul."* Celebrates God's mercy and forgiveness.
- Psalm 104: Praise for God's creation and providence.
- Psalm 105: Recounts God's covenant faithfulness to Abraham's descendants.
- Psalm 106: Confession of Israel's sins, yet praise for God's enduring mercy.

Psalms of Deliverance & Praise

(Psalms 107–118, King James Version)

Psalm 107 – Thanksgiving for Deliverance

- Recounts God’s rescue of wanderers, prisoners, the sick, and sailors in storms.
- Refrain: *“Oh that men would praise the Lord for his goodness.”*

Psalm 108 – A Song of Confidence

- David praises God and prays for victory.
- *“Through God we shall do valiantly.”*

Psalm 109 – A Prayer Against Enemies

- David pleads for justice against false accusers.
- Ends with trust in God’s mercy.

Psalm 110 – The Messianic King-Priest

- *“The Lord said unto my Lord, Sit thou at my right hand.”*
- Prophecy of Christ as eternal priest after the order of Melchizedek.

Psalm 111 – Praise for God’s Works

- God’s works are great and His covenant endures.
- *“The fear of the Lord is the beginning of wisdom.”*

Psalm 112 – Blessings of the Righteous

- The righteous are generous, steadfast, and blessed.
- Their memory endures forever.

Psalm 113 – Praise to the Exalted Lord

- God raises the poor from the dust.
- His name is to be praised from sunrise to sunset.

Psalm 114 – God's Power in the Exodus

- The sea fled, the mountains skipped, at God's presence.
- A poetic retelling of Israel's deliverance.

Psalm 115 – Glory to God Alone

- *"Not unto us, O Lord, not unto us, but unto thy name give glory."*
- Contrasts the living God with lifeless idols.

Psalm 116 – Thanksgiving for Deliverance from Death

- *"I love the Lord, because he hath heard my voice."*
- The psalmist vows to pay his vows and walk before God.

Psalm 117 – The Shortest Psalm

- Just two verses: a universal call for all nations to praise the Lord.
- *"For his merciful kindness is great toward us."*

Psalm 118 – The Stone Rejected

- A psalm of thanksgiving and triumph.
- *“The stone which the builders refused is become the head stone of the corner.”*
- *“This is the day which the Lord hath made; we will rejoice and be glad in it.”*
- Fulfilled in Christ, the cornerstone.

Psalm 119 – The Great Psalm of the Word

(Psalm 119, King James Version)

Structure

- Composed of **22 sections**, each corresponding to a letter of the Hebrew alphabet (Aleph–Tav).
- Each section has **8 verses**, all centered on God’s Word—His law, testimonies, statutes, commandments, and precepts.
- Total: **176 verses**.

Themes

- **Delight in God’s Word:** *“O how love I thy law! it is my meditation all the day.”*
- **Guidance:** *“Thy word is a lamp unto my feet, and a light unto my path.”*
- **Strength in affliction:** The psalmist finds comfort and hope in God’s promises.
- **Commitment:** A repeated vow to keep God’s statutes faithfully.
- **Prayer:** Requests for understanding, teaching, and preservation through the Word.

Key Verses

- **Psalm 119:9** – *“Wherewithal shall a young man cleanse his way? by taking heed thereto according to thy word.”*
- **Psalm 119:11** – *“Thy word have I hid in mine heart, that I might not sin against thee.”*
- **Psalm 119:105** – *“Thy word is a lamp unto my feet, and a light unto my path.”*
- **Psalm 119:160** – *“Thy word is true from the beginning: and every one of thy righteous judgments endureth for ever.”*

The Songs of Degrees

(Psalms 120–134, King James Version)

Psalm 120 – Cry for Deliverance

- The psalmist laments dwelling among deceitful people.
- He prays for peace but faces hostility.

Psalm 121 – The Lord Our Keeper

- *“I will lift up mine eyes unto the hills, from whence cometh my help.”*
- God watches over His people day and night.

Psalm 122 – Joy in Jerusalem

- *“I was glad when they said unto me, Let us go into the house of the Lord.”*
- A prayer for peace within Jerusalem.

Psalm 123 – Looking to God’s Mercy

- The psalmist lifts his eyes to God’s throne.
- Pleads for mercy amid contempt and scorn.

Psalm 124 – God Our Deliverer

- *“If it had not been the Lord who was on our side...”*
- God rescues His people from overwhelming danger.

Psalm 125 - Security in the Lord

- Those who trust in the Lord are like Mount Zion, unshakable forever.
- God surrounds His people as mountains surround Jerusalem.

Psalm 126 - Joyful Restoration

- *“They that sow in tears shall reap in joy.”*
- Celebrates God’s restoration of Zion.

Psalm 127 - God Builds the House

- *“Except the Lord build the house, they labour in vain that build it.”*
- Children are a heritage from the Lord.

Psalm 128 - Blessings of the Fear of the Lord

- The godly enjoy family blessings, prosperity, and peace in Jerusalem.

Psalm 129 - Prayer Against Oppressors

- Israel recalls affliction from youth, yet God has cut the cords of the wicked.

Psalm 130 - Out of the Depths

- A cry for mercy and forgiveness.
- *“With the Lord there is mercy, and with him is plenteous redemption.”*

Psalm 131 – Childlike Trust

- The psalmist quiets his soul like a weaned child.
- Calls Israel to hope in the Lord.

Psalm 132 – God’s Covenant with David

- Remembers David’s zeal for God’s house.
- God promises: *“I will make the horn of David to bud.”*

Psalm 133 – The Blessing of Unity

- *“Behold, how good and how pleasant it is for brethren to dwell together in unity!”*
- Unity is compared to precious oil and dew from Hermon.

Psalm 134 – Final Song of Blessing

- A call to bless the Lord in His house by night.
- Ends with blessing from the Lord who made heaven and earth.

The Final Psalms of Praise

(Psalms 135–150, King James Version)

Psalm 135 – Praise for God’s Mighty Works

- Calls Israel to bless the Lord.
- Recounts His deliverance from Egypt and victory over nations.
- Contrasts the living God with lifeless idols.

Psalm 136 – The Great Thanksgiving Psalm

- Each verse ends with: *“For his mercy endureth for ever.”*
- Recounts creation, deliverance, and God’s steadfast love.

Psalm 137 – By the Rivers of Babylon

- A lament of exiles longing for Jerusalem.
- *“How shall we sing the Lord’s song in a strange land?”*

Psalm 138 – Thanksgiving for God’s Care

- David praises God for answered prayer.
- *“Though the Lord be high, yet hath he respect unto the lowly.”*

Psalm 139 – God’s Omniscience and Omnipresence

- *“O Lord, thou hast searched me, and known me.”*
- God knows every thought and is present everywhere.
- Ends with a prayer: *“Search me, O God, and know my heart.”*

Psalm 140-143 – Prayers for Deliverance

- Psalm 140: Deliverance from violent men.
- Psalm 141: Prayer for purity and protection.
- Psalm 142: Cry from the cave.
- Psalm 143: Plea for mercy and guidance.

Psalm 144 – Prayer for Victory and Blessing

- David praises God as his strength.

- Prays for prosperity and peace for the nation.

Psalm 145 – Praise for God's Greatness

- “*Great is the Lord, and greatly to be praised.*”
- Celebrates His mercy, righteousness, and everlasting kingdom.

Psalms 146–150 – The Hallelujah Psalms

- Each begins and ends with “*Praise ye the Lord.*”
- Psalm 146: Trust not in princes, but in God.
- Psalm 147: God heals the brokenhearted and governs creation.
- Psalm 148: All creation is called to praise Him.
- Psalm 149: Israel rejoices in God’s salvation.
- Psalm 150: The grand finale—praise God with trumpet, harp, timbrel, stringed instruments, and dance.
- “*Let every thing that hath breath praise the Lord. Praise ye the Lord.*”

What Is a Psalm (KJV Definition)

- The word *Psalm* comes from the Greek *psalmos*, meaning “a song sung to the accompaniment of a stringed instrument.”
- In the Hebrew Bible, the book of Psalms is called *Tehillim* (“praises”).
- The Psalms are a collection of **150 inspired songs, prayers, and poems** written by David, Asaph, the sons of Korah, Moses, Solomon, and others.

In the KJV, Psalms are presented as **sacred songs or hymns** used in worship, prayer, and meditation.

Are Psalms Related to Poetry?

Yes. Psalms are a form of **biblical poetry**:

- They use **parallelism** (repetition of ideas in different words).
 - Example: “*The LORD is my shepherd; I shall not want. He maketh me to lie down in green pastures...*” (Psalm 23:1–2).
- They employ **imagery and metaphor**: God as a shepherd, fortress, rock, or shield.

- They express deep **emotion**: joy, sorrow, repentance, thanksgiving, and praise.
- They were often set to **music**, making them lyrical poetry.

So yes, Psalms are poetry—but poetry with divine inspiration, meant for worship and teaching.

How Psalms Relate to People Today

The Psalms are timeless because they speak to the human heart in every generation:

- **Comfort in trials:**
 - *“The LORD is my light and my salvation; whom shall I fear?”* (Psalm 27:1).
 - People today turn to Psalms for courage in fear, grief, or uncertainty.
- **Repentance and forgiveness:**
 - *“Create in me a clean heart, O God; and renew a right spirit within me.”* (Psalm 51:10).
 - Still used in prayers of confession and renewal.
- **Praise and worship:**
 - *“Make a joyful noise unto the LORD, all ye lands.”* (Psalm 100:1).
 - Psalms inspire worship services and hymns even today.
- **Guidance and wisdom:**
 - *“Thy word is a lamp unto my feet, and a light unto my path.”* (Psalm 119:105).
 - People apply this to seeking direction in life.
- **Prophecy of Christ:**
 - Many Psalms point to Jesus (e.g., Psalm 22 describing His crucifixion).
 - They strengthen faith by showing God’s plan fulfilled.

Conclusion

- A **Psalm** is a sacred song or poem, divinely inspired, often set to music.
- It is indeed **poetry**, rich with imagery, parallelism, and emotion.
- Psalms remain deeply relevant today, offering comfort, guidance, repentance, praise, and prophecy.
- They remind us that God’s Word speaks to every generation, not just ancient Israel.

? The Proverbs Scroll

The Book of Proverbs – Wisdom for Life

Proverbs 1 – The Beginning of Wisdom

- Purpose: to know wisdom, instruction, and understanding.
- Key verse: *“The fear of the Lord is the beginning of knowledge: but fools despise wisdom and instruction.”*
- Warns against joining sinners in violence.
- Wisdom cries out, urging people to listen before calamity comes.

Proverbs 2 – The Value of Wisdom

- Wisdom protects from evil men and immoral women.
- God gives wisdom, knowledge, and understanding to the upright.
- Those who seek wisdom will walk in righteousness and safety.

Proverbs 3 – Trust in the Lord

- *“Trust in the Lord with all thine heart; and lean not unto thine own understanding.”*
- Wisdom brings health, prosperity, and peace.
- The Lord disciplines those He loves.
- Wisdom is more precious than silver or gold.

Proverbs 4 – A Father’s Instruction

- Urges children to seek wisdom and avoid the path of the wicked.
- *“Keep thy heart with all diligence; for out of it are the issues of life.”*

Proverbs 5 – Warning Against Immorality

- Warns against the adulterous woman whose path leads to death.
- Encourages faithfulness in marriage: *“Rejoice with the wife of thy youth.”*

Proverbs 6 – Practical Warnings

- Against laziness: *“Go to the ant, thou sluggard; consider her ways, and be wise.”*
- Against surety (reckless pledges).
- Lists seven things the Lord hates, including pride, lying, and sowing discord.

Proverbs 7 – The Seduction of Sin

- A vivid warning against adultery.
- The young man is led astray by the flattering woman, ending in destruction.

Proverbs of Wisdom & Daily Life

(Proverbs 8–15, King James Version)

Proverbs 8 – The Majesty of Wisdom

- Wisdom cries in the streets, offering life and truth.
- *“The Lord possessed me in the beginning of his way, before his works of old.”*
- Wisdom was present at creation, delighting in God’s works.
- Those who find wisdom find life and favor with the Lord.

Proverbs 9 – Wisdom vs. Folly

- Wisdom prepares a feast, inviting the simple to learn.
- *“The fear of the Lord is the beginning of wisdom.”*
- Folly also calls, but her way leads to death.

Proverbs 10 – The Proverbs of Solomon Begin

- Contrasts between the righteous and the wicked.
- The righteous bring joy, stability, and blessing.
- The wicked bring ruin, deceit, and destruction.

Proverbs 11 – Integrity and Righteousness

- *“A false balance is abomination to the Lord: but a just weight is his delight.”*
- Generosity brings blessing; pride leads to downfall.
- The righteous are delivered, but the wicked perish.

Proverbs 12 – The Way of the Upright

- The righteous love correction and truth.
- Diligence brings prosperity; laziness leads to poverty.
- *“The root of the righteous yieldeth fruit.”*

Proverbs 13 – Wisdom in Daily Conduct

- Wise children heed instruction; fools despise it.
- *“He that walketh with wise men shall be wise.”*
- Hope deferred makes the heart sick, but fulfilled desire is life.

Proverbs 14 – The Contrast of Wisdom and Folly

- *“Every wise woman buildeth her house: but the foolish plucketh it down with her hands.”*
- Righteousness exalts a nation, but sin is a reproach to any people.
- The fear of the Lord is a fountain of life.

Proverbs 15 – The Power of Words

- *“A soft answer turneth away wrath: but grievous words stir up anger.”*
- The Lord sees the hearts of men.
- The righteous flourish, but the wicked face ruin.
- *“Better is little with the fear of the Lord than great treasure and trouble therewith.”*

Proverbs of Sovereignty & Counsel

(Proverbs 16–24, King James Version)

Proverbs 16 – God’s Sovereignty

- *“The preparations of the heart in man, and the answer of the tongue, is from the Lord.”*
- Pride goes before destruction; humility brings honor.
- The Lord directs steps and weighs motives.

Proverbs 17 – Wisdom in Relationships

- Better a dry morsel with peace than a house full of feasting with strife.
- A cheerful heart is good medicine.
- Friends love at all times; brothers are born for adversity.

Proverbs 18 – The Power of Words

- Death and life are in the power of the tongue.
- A fool delights not in understanding.
- *“The name of the Lord is a strong tower: the righteous runneth into it, and is safe.”*

Proverbs 19 – Integrity and Patience

- Better the poor walking in integrity than the fool with perverse lips.

- The fear of the Lord leads to life.
- Laziness brings ruin.

Proverbs 20 - Honesty and Discipline

- Wine is a mocker, strong drink is raging.
- Diverse weights are abomination to the Lord.
- Counsel and discipline preserve life.

Proverbs 21 - God Weighs the Heart

- *"The king's heart is in the hand of the Lord."*
- To do justice is more acceptable than sacrifice.
- The wicked flee when none pursues, but the righteous are bold.

Proverbs 22 - Training and Integrity

- *"Train up a child in the way he should go: and when he is old, he will not depart from it."*
- A good name is better than riches.
- Warns against exploiting the poor.

Proverbs 23 - Warnings Against Excess

- Do not envy sinners or pursue riches.
- Avoid drunkenness and immorality.
- *"Buy the truth, and sell it not."*

Proverbs 24 - Wisdom for Life and Leadership

- Do not envy evil men.
- Wisdom builds a house and strengthens a city.

- *“For a just man falleth seven times, and riseth up again.”*
- Do not rejoice when your enemy falls.

Proverbs of Counsel & Virtue

(Proverbs 25–31, King James Version)

Proverbs 25 – Hezekiah’s Collection

- *“It is the glory of God to conceal a thing; but the honour of kings is to search out a matter.”*
- Counsel for rulers: patience, humility, and justice.
- Warnings against gossip and strife.

Proverbs 26 – The Folly of the Fool

- Vivid images of folly: a dog returning to his vomit, a sluggard turning on his bed.
- Warns against meddling and deceit.

Proverbs 27 – Friendship and Diligence

- *“Iron sharpeneth iron; so a man sharpeneth the countenance of his friend.”*
- Encourages diligence in caring for flocks and households.
- Pride and boasting are cautioned against.

Proverbs 28 – Righteousness vs. Wickedness

- *“The wicked flee when no man pursueth: but the righteous are bold as a lion.”*
- Justice and integrity bring stability; greed and corruption destroy.

Proverbs 29 – Leadership and Discipline

- A ruler who listens to lies oppresses his people.
- Discipline brings wisdom; lack of discipline brings shame.
- *“Where there is no vision, the people perish.”*

Proverbs 30 – The Words of Agur

- Humble confession: *“Surely I am more brutish than any man.”*
- Lists “three things... four things” patterns (e.g., things never satisfied).
- Warns against arrogance and presumption.

Proverbs 31 – The Virtuous Woman

- Begins with King Lemuel’s mother’s counsel against immorality and drunkenness.
- Ends with the famous portrait of the virtuous woman:
 - She works diligently, provides for her household, and fears the Lord.
 - *“Her children arise up, and call her blessed; her husband also, and he praiseth her.”*
 - *“Favour is deceitful, and beauty is vain: but a woman that feareth the Lord, she shall be praised.”*

2 The Ecclesiastes Scroll

Ecclesiastes - Vanity & Wisdom

Ecclesiastes 1 - Vanity of Vanities

- *"Vanity of vanities, saith the Preacher, vanity of vanities; all is vanity."*
- Life's cycles—sunrise, wind, rivers—continue endlessly.
- Human pursuit of knowledge and labor feels futile.

Ecclesiastes 2 - The Futility of Pleasure

- Solomon recounts seeking satisfaction in wisdom, pleasure, and work.
- All proved vanity and vexation of spirit.
- True joy comes only from God's gift.

Ecclesiastes 3 - A Time for Everything

- Famous passage: *"To every thing there is a season, and a time to every purpose under the heaven."*
- God makes everything beautiful in its time.
- Human life is fleeting, but God's work endures.

Ecclesiastes 4 - Oppression and Companionship

- Observes oppression and envy in labor.
- *"Two are better than one... for if they fall, the one will lift up his fellow."*
- Warns against isolation and greed.

Ecclesiastes 5 – Reverence in Worship

- *“Keep thy foot when thou goest to the house of God.”*
- Warns against rash vows.
- Wealth is fleeting; contentment is better.

Ecclesiastes 6 – The Vanity of Wealth

- Riches without the power to enjoy them is vanity.
- Better a stillborn child than a life without satisfaction.

Ecclesiastes 7 – Wisdom and Moderation

- Contrasts wisdom and folly.
- *“It is better to go to the house of mourning, than to go to the house of feasting.”*
- Wisdom strengthens, but no one is righteous.

Ecclesiastes 8 – God’s Sovereignty

- Obey the king, but remember God’s ultimate authority.
- Wickedness may prosper temporarily, but God will judge.

Ecclesiastes 9 – The Common Fate of All

- Death comes to all, righteous and wicked alike.
- Encourages joy in life’s simple gifts.
- Wisdom is better than strength, though often ignored.

Ecclesiastes 10 – Folly vs. Wisdom

- Folly destroys, wisdom preserves.

- Practical sayings about rulers, work, and speech.

Ecclesiastes 11 – The Uncertainty of Life

- “*Cast thy bread upon the waters: for thou shalt find it after many days.*”
- Encourages diligence and joy in youth, despite life’s uncertainties.

Ecclesiastes 12 – The Conclusion

- A poetic call to remember the Creator in youth before old age and death.
- Ends with the ultimate truth:
 - “*Fear God, and keep his commandments: for this is the whole duty of man.*”
 - God will bring every work into judgment.

? The Song of Solomon Scroll

The Song of Solomon – The Song of Songs

Chapter 1 – The Bride's Love

- *“Let him kiss me with the kisses of his mouth: for thy love is better than wine.”*
- The bride delights in her beloved's presence and beauty.

Chapter 2 – The Beloved's Call

- *“I am the rose of Sharon, and the lily of the valleys.”*
- The beloved calls: *“Rise up, my love, my fair one, and come away.”*
- A picture of springtime renewal and joy.

Chapter 3 – Seeking the Beloved

- The bride searches for her beloved in the city.
- She finds him and holds him fast.
- A royal procession is described, with Solomon's carriage.

Chapter 4 – The Beauty of the Bride

- The beloved praises the bride's beauty in poetic imagery.
- *“Thou art all fair, my love; there is no spot in thee.”*
- The garden imagery symbolizes delight and intimacy.

Chapter 5 – Longing and Separation

- The bride hesitates, then seeks her beloved but cannot find him.
- She describes his beauty in detail, showing deep longing.

Chapter 6 – Reunion and Praise

- The beloved is found among the gardens.
- He praises her uniqueness: *“My dove, my undefiled is but one.”*

Chapter 7 – The Bride’s Grace

- The beloved describes her beauty with imagery of stature and elegance.
- Their love is celebrated with joy and passion.

Chapter 8 – The Seal of Love

- *“Set me as a seal upon thine heart, as a seal upon thine arm: for love is strong as death.”*
- The book closes with the enduring power of love, unquenchable and priceless.

2 The Isaiah Scroll

The Book of Isaiah – Judgment & Hope

Isaiah 1 – A Call to Repentance

- Judah is rebuked for rebellion and empty sacrifices.
- *“Though your sins be as scarlet, they shall be as white as snow.”*
- God calls His people to turn back to Him.

Isaiah 2 – The Mountain of the Lord

- Vision of all nations flowing to God’s house.
- *“They shall beat their swords into plowshares, and their spears into pruninghooks.”*
- A prophecy of peace under God’s reign.

Isaiah 6 – Isaiah’s Vision of God

- Isaiah sees the Lord high and lifted up, with seraphim crying *“Holy, holy, holy.”*
- He is cleansed and commissioned: *“Here am I; send me.”*

Isaiah 7 – The Sign of Immanuel

- Prophecy to King Ahaz: *“Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel.”*
- A messianic promise of God with us.

Isaiah 9 – The Coming King

- *“Unto us a child is born, unto us a son is given.”*
- He will be called Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace.
- His kingdom will be everlasting.

Isaiah 11 – The Branch from Jesse

- A prophecy of the Messiah: *“There shall come forth a rod out of the stem of Jesse.”*
- The Spirit of the Lord rests upon Him.
- The wolf shall dwell with the lamb—peace in God’s kingdom.

Isaiah 40 – Comfort for God’s People

- *“Comfort ye, comfort ye my people.”*
- A voice cries in the wilderness: *“Prepare ye the way of the Lord.”*
- God’s Word stands forever.

Isaiah 53 – The Suffering Servant

- One of the most profound messianic prophecies.
- *“He was wounded for our transgressions, he was bruised for our iniquities.”*
- The Servant bears the sins of many.

Isaiah 61 – The Anointed One

- *“The Spirit of the Lord God is upon me... to preach good tidings unto the meek.”*
- Fulfilled in Christ’s ministry (Luke 4:18–21).

Isaiah 65-66 - New Heavens and New Earth

- God promises judgment on the rebellious and blessing for His servants.
- *“For, behold, I create new heavens and a new earth.”*
- Ends with a vision of eternal worship and justice.

2 The Jeremiah Scroll

The Book of Jeremiah - Warning & Hope

Jeremiah 1 - The Prophet's Call

- God appoints Jeremiah before birth: *"Before I formed thee in the belly I knew thee."*
- Jeremiah is set as a prophet to the nations.
- God touches his mouth, giving him His words.

Jeremiah 2-6 - Judah's Apostasy

- Judah forsakes God, the fountain of living waters.
- Warnings of judgment for idolatry and injustice.
- *"Stand ye in the ways, and see... and ye shall find rest for your souls."* (Jer. 6:16)

Jeremiah 7 - The Temple Sermon

- Rebukes false trust in the temple.
- Calls for obedience and justice.
- Warns that Shiloh's fate will be Judah's if they persist in sin.

Jeremiah 18 - The Potter's House

- God is the potter; Israel is the clay.
- He can reshape nations according to their response to Him.

Jeremiah 20 - The Prophet's Lament

- Jeremiah suffers persecution and cries out in anguish.
- Yet he affirms: *"But the Lord is with me as a mighty terrible one."*

Jeremiah 25 - Seventy Years of Captivity

- Judah will serve Babylon for seventy years.
- Afterward, God will punish Babylon and restore His people.

Jeremiah 31 - The New Covenant

- *"I will make a new covenant... I will put my law in their inward parts, and write it in their hearts."*
- A prophecy fulfilled in Christ, pointing to inward transformation.

Jeremiah 38-39 - The Fall of Jerusalem

- Jeremiah is imprisoned for his warnings.
- Jerusalem falls to Babylon; King Zedekiah is captured.

Jeremiah 52 - Historical Appendix

- Records the destruction of Jerusalem and exile to Babylon.
- Ends with hope: King Jehoiachin is released from prison in Babylon.

❓ The Lamentations Scroll

The Book of Lamentations – Mourning & Mercy

Chapter 1 – Jerusalem's Desolation

- Jerusalem is personified as a widow, weeping bitterly.
- *"How doth the city sit solitary, that was full of people!"*
- Her lovers have betrayed her; her children are captive.

Chapter 2 – God's Wrath

- The Lord has destroyed Zion's strength and sanctuary.
- Prophets failed to warn; the people suffer hunger and ruin.
- The poet cries for mercy.

Chapter 3 – The Prophet's Lament and Hope

- Jeremiah speaks personally of affliction.
- Yet he declares: *"It is of the Lord's mercies that we are not consumed, because his compassions fail not. They are new every morning: great is thy faithfulness."*
- Calls for patience and trust in God's salvation.

Chapter 4 – The Contrast of Past Glory and Present Ruin

- Once noble, now degraded.
- Children suffer hunger; princes are unrecognizable.
- The punishment is severe, but not endless.

Chapter 5 – A Prayer for Restoration

- A communal cry: *“Remember, O Lord, what is come upon us.”*
- Confession of sin and plea for renewal.
- Ends with hope: *“Turn thou us unto thee, O Lord, and we shall be turned; renew our days as of old.”*

2 The Ezekiel Scroll

The Book of Ezekiel – Visions of Glory & Restoration

Ezekiel 1 – The Vision of God's Glory

- Ezekiel sees the heavens opened.
- A storm, living creatures with four faces, and wheels within wheels full of eyes.
- Above them, the throne of God with the likeness of a man shining in glory.

Ezekiel 2-3 – The Prophet's Commission

- God calls Ezekiel to speak to a rebellious house.
- He is given a scroll to eat, filled with lamentations, mourning, and woe.
- Ezekiel is appointed as a watchman for Israel.

Ezekiel 8-11 – Vision of Jerusalem's Sin

- Ezekiel sees idolatry in the temple.
- God's glory departs from the temple because of corruption.
- Yet God promises to give His people a new heart and spirit.

Ezekiel 18 – Individual Responsibility

- *"The soul that sinneth, it shall die."*
- Each person is accountable for their own sin.
- God desires repentance, not destruction.

Ezekiel 24 - The Boiling Pot & Wife's Death

- Jerusalem is compared to a boiling pot of corruption.
- Ezekiel's wife dies as a sign, and he is commanded not to mourn publicly.

Ezekiel 33 - The Watchman's Duty

- Ezekiel is reaffirmed as watchman.
- If he warns and people ignore, their blood is on themselves; if he fails, it is on him.

Ezekiel 37 - The Valley of Dry Bones

- Ezekiel sees a valley of bones brought to life by God's Spirit.
- Symbolizes Israel's restoration.
- *"I will put my spirit in you, and ye shall live."*

Ezekiel 38-39 - Gog and Magog

- Prophecy of a great northern invasion against Israel.
- God defeats the enemies, showing His power among the nations.

Ezekiel 40-48 - The Vision of the New Temple

- Ezekiel sees a detailed vision of a restored temple.
- God's glory returns to dwell there.
- The land is divided among the tribes.
- The city is named: *"The Lord is there."* (Jehovah-Shammah).

2 The Daniel Scroll

The Book of Daniel – Faith & Prophecy

Daniel 1 – Faithful in Babylon

- Daniel and his friends refuse the king's food, choosing purity.
- God blesses them with wisdom and health.

Daniel 2 – Nebuchadnezzar's Dream

- The king dreams of a great statue representing successive kingdoms.
- Daniel interprets: God's kingdom will crush them all and endure forever.

Daniel 3 – The Fiery Furnace

- Shadrach, Meshach, and Abednego refuse to worship the golden image.
- Cast into the furnace, they are preserved by God.
- A fourth figure appears with them—like the Son of God.

Daniel 4 – Nebuchadnezzar's Humbling

- The king is humbled, living like an animal until he acknowledges God's sovereignty.
- He is restored after confessing God's rule.

Daniel 5 – The Writing on the Wall

- Belshazzar's feast desecrates holy vessels.

- A hand writes: “*Mene, Mene, Tekel, Upharsin.*”
- Babylon falls that night to the Medes and Persians.

Daniel 6 – The Lions’ Den

- Daniel continues to pray despite the king’s decree.
- Cast into the lions’ den, he is preserved by God.
- King Darius honors the God of Daniel.

Daniel 7 – The Vision of Four Beasts

- Daniel sees four beasts representing kingdoms.
- The Ancient of Days sits in judgment.
- The Son of Man receives everlasting dominion.

Daniel 9 – The Prayer and Seventy Weeks

- Daniel prays for forgiveness and restoration.
- Gabriel reveals the prophecy of seventy weeks, pointing to the Messiah.

Daniel 10-12 – Final Visions

- Daniel sees angelic conflict and detailed prophecies of future kingdoms.
- Ends with hope: “*They that be wise shall shine as the brightness of the firmament.*”
- Daniel is promised rest and resurrection at the end of days.

? The Hosea Scroll

The Book of Hosea – Covenant Love & Judgment

Hosea 1-3 – Hosea's Marriage as a Sign

- Hosea marries Gomer, who is unfaithful.
- Their children's names symbolize judgment: Jezreel, Lo-ruhamah ("not loved"), and Lo-ammi ("not my people").
- Yet God promises restoration: *"I will betroth thee unto me for ever."*

Hosea 4-7 – Israel's Unfaithfulness

- Israel is accused of lacking truth, mercy, and knowledge of God.
- Priests and people alike are corrupt.
- God laments: *"My people are destroyed for lack of knowledge."*
- Despite prosperity, Israel turns to idols and foreign alliances.

Hosea 8-10 – Judgment Announced

- Israel sows the wind and reaps the whirlwind.
- Their kings are set up without God's approval.
- God warns of exile and destruction of altars.

Hosea 11-13 – God's Fatherly Love

- God recalls His love: *"When Israel was a child, then I loved him, and called my son out of Egypt."*
- Yet Israel turns away, worshiping Baal.
- Judgment is certain, but God's compassion remains.

Hosea 14 – Call to Repentance and Promise of Restoration

- *“O Israel, return unto the Lord thy God.”*
- God promises healing, forgiveness, and flourishing like the lily and olive tree.
- Ends with wisdom: *“The ways of the Lord are right, and the just shall walk in them.”*

? The Joel Scroll

The Book of Joel - The Day of the Lord

Joel 1 - The Locust Plague

- A devastating swarm of locusts destroys the land.
- Joel calls for mourning and fasting.
- *"Alas for the day! for the day of the Lord is at hand."*
-

Joel 2 - Call to Repentance & Promise of Restoration

- A mighty army is described, symbolizing judgment.
- *"Turn ye even to me with all your heart, and with fasting, and with weeping, and with mourning."*
- God promises restoration: *"I will restore to you the years that the locust hath eaten."*
- Prophecy of the Spirit: *"I will pour out my spirit upon all flesh... your sons and your daughters shall prophesy."*
- Fulfilled at Pentecost (Acts 2).

Joel 3 - Judgment and Blessing

- Nations are gathered in the valley of Jehoshaphat for judgment.
- God defends His people and punishes their enemies.
- Ends with blessing: *"The Lord shall dwell in Zion."*

? The Amos Scroll

The Book of Amos - Justice & Judgment

Amos 1-2 - Judgment on the Nations

- God pronounces judgment on Damascus, Gaza, Tyre, Edom, Ammon, Moab, Judah, and Israel.
- Israel is condemned for oppression, immorality, and idolatry.

Amos 3-4 - Israel's Accountability

- *"You only have I known of all the families of the earth: therefore I will punish you for all your iniquities."*
- Israel's privilege brings responsibility.
- Calls out wealthy women of Samaria ("cows of Bashan") for oppressing the poor.

Amos 5 - A Call to Seek the Lord

- *"Seek ye me, and ye shall live."*
- Reject empty ritual; pursue justice.
- Famous verse: *"Let judgment run down as waters, and righteousness as a mighty stream."*

Amos 6 - Woe to the Complacent

- Condemns those at ease in Zion, living luxuriously while ignoring ruin.
- Pride and indulgence lead to downfall.

Amos 7-9 - Visions of Judgment and Restoration

- Visions: locusts, fire, plumb line, basket of summer fruit.
- Amos intercedes, but judgment is inevitable.
- Ends with hope: *"I will raise up the tabernacle of David that is fallen."*
- God promises restoration and blessing for His people.

2 The Obadiah Scroll

The Book of Obadiah – Judgment on Edom & Deliverance for Zion

Verses 1-9 – Judgment on Edom

- Edom is condemned for pride and arrogance.
- *“Though thou exalt thyself as the eagle, and though thou set thy nest among the stars, thence will I bring thee down.”*
- Their allies will betray them; their wisdom will fail.

Verses 10-14 – Edom’s Violence Against Judah

- Edom stood aloof when Jerusalem fell, rejoicing in Judah’s calamity.
- They plundered and captured fugitives.
- God declares Edom guilty for violence against their brother Jacob.

Verses 15-18 – The Day of the Lord

- *“As thou hast done, it shall be done unto thee.”*
- The Day of the Lord brings justice: nations reap what they sow.
- Mount Zion will be delivered, but Edom will be consumed.

Verses 19-21 – Restoration of Israel

- Israel will possess the lands of Edom and surrounding nations.
- *“And the kingdom shall be the Lord’s.”*
- Ends with hope: God’s reign established in Zion.

2 The Jonah Scroll

The Book of Jonah – Mercy for the Nations

Jonah 1 – The Prophet Flees

- God commands Jonah to go to Nineveh and cry against its wickedness.
- Jonah flees toward Tarshish by ship.
- A great storm arises; Jonah is thrown into the sea.
- He is swallowed by a great fish, prepared by the Lord.

Jonah 2 – Prayer from the Deep

- From the belly of the fish, Jonah prays.
- *“Out of the belly of hell cried I, and thou heardest my voice.”*
- God delivers him, and the fish vomits Jonah onto dry land.

Jonah 3 – Nineveh Repents

- Jonah preaches: *“Yet forty days, and Nineveh shall be overthrown.”*
- The people, from king to commoner, repent in sackcloth and fasting.
- God shows mercy and spares the city.

Jonah 4 – Jonah’s Anger and God’s Compassion

- Jonah is displeased at Nineveh’s deliverance.
- God teaches him through a gourd that withers.
- Lesson: God’s compassion extends to all peoples, even those Jonah despised.

2 The Micah Scroll

The Book of Micah – Judgment & Messianic Hope

Micah 1-2 – Judgment on Samaria and Jerusalem

- Samaria and Jerusalem are warned of destruction for idolatry and oppression.
- *“Woe to them that devise iniquity... they covet fields, and take them by violence.”*
- Yet God promises to gather His remnant like a shepherd.

Micah 3 – Corrupt Leaders and False Prophets

- Leaders devour the people; prophets speak for bribes.
- *“They build up Zion with blood, and Jerusalem with iniquity.”*
- God declares Zion will be plowed like a field.

Micah 4 – The Mountain of the Lord

- A vision of peace: nations stream to God’s house.
- *“They shall beat their swords into plowshares.”*
- God will reign, and the lame will be gathered.

Micah 5 – The Coming Messiah

- Famous prophecy: *“But thou, Bethlehem Ephratah... out of thee shall he come forth... that is to be ruler in Israel.”*
- The Messiah will shepherd His people in strength.
- Assyria and enemies will be defeated.

Micah 6 – God's Case Against Israel

- God pleads His case: He redeemed them, yet they turned away.
- Famous verse: *“What doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?”*

Micah 7 – Hope in God's Mercy

- Micah laments corruption but trusts in God.
- *“Rejoice not against me, O mine enemy: when I fall, I shall arise.”*
- Ends with hope: God pardons sin and casts it into the depths of the sea.

2 The Nahum Scroll

The Book of Nahum – Judgment on Nineveh

Nahum 1 – God’s Justice and Power

- *“The Lord is slow to anger, and great in power, and will not at all acquit the wicked.”*
- God is a refuge for those who trust Him, but an adversary to His enemies.
- Nineveh’s doom is declared.

Nahum 2 – The Fall of Nineveh

- A vivid description of battle: shields, chariots, and soldiers rushing.
- Nineveh, once a lion’s den, is plundered.
- *“Behold, I am against thee, saith the Lord of hosts.”*

Nahum 3 – The Shame of Nineveh

- Nineveh is called a “bloody city, full of lies and robbery.”
- Her destruction is certain; nations will clap their hands at her downfall.
- *“There is no healing of thy bruise; thy wound is grievous.”*

Nahum is a book of divine vengeance: it shows that God’s patience has limits, and oppressive empires will face His judgment. Yet it also affirms God as a stronghold for those who trust Him.

2 The Habakkuk Scroll

The Book of Habakkuk – Dialogue & Faith

Habakkuk 1 – The Prophet's Complaint

- Habakkuk asks: “*Why dost thou shew me iniquity, and cause me to behold grievance?*”
- He laments violence and injustice in Judah.
- God answers: He will raise up the Chaldeans (Babylonians) to judge.

Habakkuk 2 – God's Response

- Habakkuk waits for God's answer on the watchtower.
- God declares: “*The just shall live by his faith.*”
- Woes pronounced against pride, greed, violence, and idolatry.
- The earth will be filled with the knowledge of the glory of the Lord.

Habakkuk 3 – The Prophet's Prayer

- A majestic prayer recalling God's mighty acts in history.
- Habakkuk trembles at judgment but rejoices in God's salvation.
- Famous declaration of faith:
 - “*Although the fig tree shall not blossom, neither shall fruit be in the vines... yet I will rejoice in the Lord, I will joy in the God of my salvation.*”

□ Habakkuk is a book of wrestling and resolution: it begins with questions about injustice but ends with unshakable trust in God's sovereignty and salvation.

2 The Zephaniah Scroll

The Book of Zephaniah – The Day of the Lord

Zephaniah 1 – Universal Judgment

- *“I will utterly consume all things from off the land, saith the Lord.”*
- Judah is condemned for idolatry and complacency.
- The Day of the Lord is near, bringing wrath and distress.

Zephaniah 2 – Call to Repentance

- *“Seek ye the Lord, all ye meek of the earth... it may be ye shall be hid in the day of the Lord’s anger.”*
- Judgment is pronounced on Philistia, Moab, Ammon, Ethiopia, and Assyria.
- Nineveh will be desolate, a dwelling for wild beasts.

Zephaniah 3 – Restoration and Joy

- Jerusalem is rebuked for rebellion and corruption.
- Yet God promises to purify the nations and restore His people.
- *“The Lord thy God in the midst of thee is mighty; he will save, he will rejoice over thee with joy.”*
- Ends with hope: God gathers His people and brings them home.

□ Zephaniah is a book of warning and hope: it declares the certainty of God’s judgment but also the joy of His salvation for the humble and faithful.

2 The Haggai Scroll

The Book of Haggai – Rebuilding God’s House

Haggai 1 – A Call to Build the Temple

- The people returned from exile but neglected the temple, focusing on their own houses.
- “*Consider your ways.*”
- Because of their neglect, they experienced drought and lack.
- God stirs their spirit to begin rebuilding.

Haggai 2 – Encouragement and Future Glory

- God promises His presence: “*I am with you, saith the Lord of hosts.*”
- The glory of the latter house will be greater than the former.
- God will shake the nations, and His peace will fill the temple.
- Zerubbabel is chosen as God’s signet, symbolizing divine authority.

□ Haggai is a short but powerful book: it reminds God’s people to put His house first, promising that obedience brings blessing and that His glory will dwell among them.

2 The Zechariah Scroll

The Book of Zechariah – Visions & Messianic Hope

Zechariah 1 – Call to Return

- God urges His people: *“Turn ye unto me... and I will turn unto you.”*
- Vision of horsemen patrolling the earth, symbolizing God’s watchful care.

Zechariah 3 – Joshua the High Priest

- Joshua stands before the angel, accused by Satan.
- God rebukes Satan and clothes Joshua in clean garments.
- Prophecy of *“my servant the Branch.”*

Zechariah 4 – The Golden Lampstand

- Vision of a lampstand with two olive trees.
- Famous declaration: *“Not by might, nor by power, but by my spirit, saith the Lord of hosts.”*
- Zerubbabel is assured he will complete the temple.

Zechariah 6 – The Four Chariots & The Crown

- Four chariots symbolize God’s judgment on the nations.
- Joshua the high priest is crowned, foreshadowing the priest-king Messiah.

Zechariah 9 – The Coming King

- Prophecy of the Messiah: *“Behold, thy King cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass.”*
- Fulfilled in Christ’s triumphal entry (Matthew 21).

Zechariah 12-13 – Mourning and Cleansing

- Jerusalem will be a cup of trembling to the nations.
- *“They shall look upon me whom they have pierced, and they shall mourn for him.”*
- A fountain is opened for cleansing from sin.

Zechariah 14 – The Day of the Lord

- The Lord will fight against the nations.
- His feet shall stand on the Mount of Olives.
- The Lord shall be king over all the earth.

□ Zechariah is a book of visions and promises: it encourages the rebuilding of the temple, points to the Messiah’s coming, and looks forward to God’s ultimate reign.

Zechariah Prophecies Fulfilled in Jesus

1. The Triumphal Entry

- **Zechariah 9:9 (KJV):** *“Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass.”*
- **Fulfillment: Matthew 21:5–7** – Jesus entered Jerusalem on a donkey, exactly as foretold.

2. Betrayal for 30 Pieces of Silver

- **Zechariah 11:12–13 (KJV):** *“So they weighed for my price thirty pieces of silver. And the LORD said unto me, Cast it unto the potter: a goodly price that I was prized at of them.”*
- **Fulfillment: Matthew 26:15; 27:3–10** – Judas betrayed Jesus for 30 pieces of silver, which was later used to buy the potter’s field.

3. Piercing of the Messiah

- **Zechariah 12:10 (KJV):** *“They shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son...”*
- **Fulfillment: John 19:34–37** – Jesus was pierced by a Roman spear, fulfilling this
- prophecy.

4. Shepherd Struck, Sheep Scattered

- **Zechariah 13:7 (KJV):** *“Smite the shepherd, and the sheep shall be scattered: and I will turn mine hand upon the little ones.”*
- **Fulfillment: Matthew 26:31** – Jesus quoted this verse when predicting His arrest and the disciples fleeing.

5. The Coming King and His Reign

- **Zechariah 14:9 (KJV):** *“And the LORD shall be king over all the earth: in that day shall there be one LORD, and his name one.”*
- **Fulfillment: Revelation 11:15** – The kingdom of Christ is declared over all the earth.

† Accuracy and Proof

- These prophecies were written **hundreds of years before Jesus**.
- The details (donkey, 30 pieces of silver, piercing, scattering of disciples) are too precise to be coincidence.

- The New Testament writers directly connect these events to Zechariah, showing continuity between the Old and New Testaments.

Summary

According to the KJV Bible, Zechariah prophesied events that unmistakably point to Jesus Christ: His triumphal entry on a donkey (Zechariah 9:9 → Matthew 21), betrayal for thirty pieces of silver (Zechariah 11:12–13 → Matthew 26–27), piercing on the cross (Zechariah 12:10 → John 19), and the scattering of His disciples (Zechariah 13:7 → Matthew 26). These fulfillments prove the accuracy of Scripture and confirm that Jesus is the Messiah foretold in the Old Testament, even though many Jews do not accept Him.

Isaiah → New Testament Fulfillment

- **Isaiah 7:14 (KJV)** “Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel.” → **Matthew 1:22–23 (KJV)** “Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel...” □ Virgin birth of Jesus.
- **Isaiah 53:5 (KJV)** “He was wounded for our transgressions, he was bruised for our iniquities...” → **1 Peter 2:24 (KJV)** “By whose stripes ye were healed.” □ Jesus’ suffering and crucifixion for sin.

Micah → New Testament Fulfillment

- **Micah 5:2 (KJV)** “But thou, Bethlehem Ephratah... out of thee shall he come forth unto me that is to be ruler in Israel.” → **Matthew 2:1 (KJV)** “Now when Jesus was born in Bethlehem of Judaea...” □ Prophecy of Jesus’ birthplace.

Psalms → New Testament Fulfillment

- **Psalms 22:16 (KJV)** “They pierced my hands and my feet.” → **John 20:25 (KJV)** “Except I shall see in his hands the print of the nails...” □ Crucifixion details.
- **Psalms 22:18 (KJV)** “They part my garments among them, and cast lots upon my vesture.” → **Matthew 27:35 (KJV)** “They parted my garments, casting lots...” □ Soldiers casting lots for Jesus’ clothing.

Daniel → New Testament Fulfillment

- **Daniel 7:13–14 (KJV)** “*One like the Son of man came with the clouds of heaven... and there was given him dominion, and glory, and a kingdom.*” → **Matthew 26:64 (KJV)** “*Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.*” □ Jesus identifies Himself as the Son of Man fulfilling Daniel’s vision.

Genesis → New Testament Fulfillment

- **Genesis 22:8 (KJV)** “*God will provide himself a lamb for a burnt offering.*” → **John 1:29 (KJV)** “*Behold the Lamb of God, which taketh away the sin of the world.*” □ Jesus as the sacrificial Lamb.

Closing Summary

From Isaiah’s virgin birth prophecy, to Micah’s Bethlehem birthplace, to Psalms’ crucifixion details, to Daniel’s Son of Man vision, and even Genesis’ promise of the Lamb, the Old Testament points directly to Jesus Christ. These side-by-side references show the **accuracy of prophecy** and confirm that Jesus is the Messiah foretold long before His birth.

The Old Testament Points to Christ

- **Jesus Himself taught this:**
 - “*Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me.*” (John 5:39 KJV) □ Here “scriptures” refers to the Old Testament, showing it points directly to Him.
- **Luke 24:27 (KJV):** “*And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself.*” □ Jesus explained that the Law and Prophets (Old Testament) spoke of Him.
- **Acts 10:43 (KJV):** “*To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins.*” All the prophets testify of Christ.

Why Some Jews Reject Jesus

- Many Jews believe the Messiah must fulfill certain expectations (political deliverance, rebuilding the temple, universal peace).
- They interpret prophecies differently, focusing on future fulfillment rather than Jesus' first coming.
- Paul explains this spiritual blindness:
 - *"But their minds were blinded: for until this day remaineth the same vial untaken away in the reading of the old testament; which vial is done away in Christ."* (2 Corinthians 3:14 KJV)

Balanced Truth

- It is not that Jews "don't believe the Old Testament." They do — but they interpret it without recognizing Jesus as the fulfillment.
- The Old Testament clearly points to Christ (Isaiah 53, Psalm 22, Micah 5:2, Zechariah 9:9).
- Without Christ, the prophecies remain incomplete. With Christ, they are fulfilled.

Closing Thought

Rejecting Jesus as Messiah does not mean rejecting the Old Testament outright — it means **missing its fulfillment**. The Old Testament is the foundation, but the New Testament reveals its completion in Christ. As Paul said: *"Christ is the end of the law for righteousness to every one that believeth."* (Romans 10:4 KJV).

Did Jesus Abolish the Law?

- **Matthew 5:17–18 (KJV):** *"Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled."* □ Jesus did **not abolish** the law. He fulfilled it perfectly, showing its true meaning.
- **Romans 3:31 (KJV):** *"Do we then make void the law through faith? God forbid: yea, we establish the law."* □ Paul says faith does not cancel the law—it establishes it.

† Grace and the Law

- **Romans 6:14–15 (KJV):** *“For sin shall not have dominion over you: for ye are not under the law, but under grace. What then? shall we sin, because we are not under the law, but under grace? God forbid.”*
- Grace does not give license to sin. Paul warns against using grace as an excuse to break God’s commandments.
- **Romans 10:4 (KJV):** *“For Christ is the end of the law for righteousness to every one that believeth.”*
- “End” here means *goal* or *fulfillment*, not abolition. Christ is the purpose of the law—He embodies its righteousness.

The New Commandment of Love

- **John 13:34 (KJV):** *“A new commandment I give unto you, That ye love one another; as I have loved you.”*
- Love is the **principle** behind the law, not a replacement.
- **Romans 13:9–10 (KJV):** *“For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal... and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself. Love worketh no ill to his neighbour: therefore love is the fulfilling of the law.”*
- Love fulfills the Ten Commandments because true love naturally obeys them.

The Sabbath and Obedience

- **Exodus 20:8 (KJV):** *“Remember the sabbath day, to keep it holy.”* □ The Sabbath is part of the Ten Commandments, not abolished.
- **Hebrews 4:9 (KJV):** *“There remaineth therefore a rest to the people of God.”* □ The Sabbath rest still remains for God’s people.

Closing Summary

According to the KJV Bible, Jesus did not abolish the law—He fulfilled it. Grace saves us from sin’s penalty, but it does not give us permission to break God’s commandments. The “new commandment” of love is the heart of the law, not a replacement. Love fulfills the Ten Commandments, including the Sabbath, because true love for God and neighbor naturally obeys His Word.

2 The Malachí Scroll

The Book of Malachí – Covenant Faithfulness & The Coming Messenger

Malachí 1 – God's Love & Israel's Neglect

- God declares His love for Israel.
- Yet the priests dishonor Him with polluted offerings.
- *“A son honoureth his father... if then I be a father, where is mine honour?”*

Malachí 2 – Rebuke of Priests & Covenant Faithfulness

- Priests are warned for corrupt teaching.
- God condemns unfaithfulness in marriage and covenant.
- *“The Lord hath been witness between thee and the wife of thy youth.”*

Malachí 3 – The Coming Messenger

- Prophecy: *“Behold, I will send my messenger, and he shall prepare the way before me.”*
- Fulfilled in John the Baptist.
- God calls His people to faithfulness in tithes and offerings.
- *“Prove me now herewith... if I will not open you the windows of heaven.”*

Malachí 4 – The Day of the Lord

- The day comes when the proud and wicked will be burned like stubble.
- *“But unto you that fear my name shall the Sun of righteousness arise with healing in his wings.”*
- Promise: Elijah will come before the great and dreadful day of the Lord.

Malachi is a book of rebuke and promise: it calls God's people back to covenant faithfulness and points forward to the coming of the Messiah's forerunner, preparing the way for the New Testament.

2 The Matthew Scroll

The Gospel of Matthew – The Messiah & His Kingdom

Matthew 1-2 – Genealogy and Birth of Jesus

- Jesus' lineage traced from Abraham through David, fulfilling messianic prophecy.
- Birth of Jesus announced; wise men visit Him.
- Herod's massacre of infants; the family flees to Egypt, fulfilling prophecy: *"Out of Egypt have I called my son."*

Matthew 3-4 – Preparation for Ministry

- John the Baptist preaches repentance and baptizes Jesus.
- The Spirit descends, and God declares: *"This is my beloved Son."*
- Jesus is tempted in the wilderness but overcomes Satan.
- Begins preaching: *"Repent: for the kingdom of heaven is at hand."*

Matthew 5-7 – The Sermon on the Mount

- Beatitudes: blessings for the poor in spirit, meek, merciful, pure in heart.
- Jesus teaches on prayer, fasting, forgiveness, and righteousness.
- *"Seek ye first the kingdom of God."*
- Golden Rule: *"Do unto others as ye would have them do unto you."*

Matthew 8-10 – Miracles and Mission

- Jesus heals the sick, calms storms, casts out demons.
- Calls the twelve disciples and sends them to preach.
- *"Freely ye have received, freely give."*

Matthew 13 – Parables of the Kingdom

- Parables: sower, wheat and tares, mustard seed, leaven, treasure, pearl, net.
- Reveal the mystery and growth of God's kingdom.

Matthew 16 – Peter's Confession

- Peter declares: *"Thou art the Christ, the Son of the living God."*
- Jesus foretells His death and resurrection.

Matthew 24-25 – The Olivet Discourse

- Jesus prophesies the destruction of the temple and signs of the end.
- Parables of readiness: ten virgins, talents, sheep and goats.
- *"Watch therefore: for ye know not what hour your Lord doth come."*

Matthew 26-28 – Passion and Resurrection

- Last Supper: *"This is my body... this is my blood of the new testament."*
- Betrayal, trial, crucifixion, and burial.
- Resurrection: *"He is not here: for he is risen."*
- Great Commission: *"Go ye therefore, and teach all nations... lo, I am with you alway."*

Matthew emphasizes Jesus as the fulfillment of prophecy, the authoritative teacher, and the risen King who commands His disciples to spread the gospel to all nations.

? The Mark Scroll

The Gospel of Mark - The Servant King

Mark 1 - Beginning of Ministry

- John the Baptist prepares the way.
- Jesus is baptized and tempted in the wilderness.
- Immediately begins preaching: *"The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel."*
- Calls His first disciples and heals many.

Mark 2-3 - Authority Over Sin and Sabbath

- Jesus forgives sins, heals the paralytic.
- Confronts Pharisees over Sabbath laws.
- Appoints the twelve apostles.

Mark 4-5 - Parables and Miracles

- Parable of the sower and other kingdom parables.
- Calms the storm: *"Peace, be still."*
- Casts out Legion from a possessed man.
- Raises Jairus' daughter and heals the woman with the issue of blood.

Mark 6-8 - Bread and Confession

- Feeds the five thousand.
- Walks on water.
- Peter confesses: *"Thou art the Christ."*
- Jesus foretells His suffering.

Mark 9-10 - Teaching on Discipleship

- Transfiguration: Jesus shines in glory with Moses and Elijah.
- Teaches humility, service, and sacrifice.
- *“Whosoever will be great among you, shall be your minister.”*

Mark 11-13 - Conflict in Jerusalem

- Triumphal entry into Jerusalem.
- Cleanses the temple.
- Teaches on the end times and watchfulness.

Mark 14-16 - Passion and Resurrection

- Last Supper: *“This is my blood of the new testament.”*
- Betrayal, trial, crucifixion.
- Resurrection: the angel declares, *“He is risen; he is not here.”*
- Jesus commissions His disciples to preach the gospel to all creation.

Mark is a Gospel of urgency and power: it shows Jesus as the Servant who acts decisively, demonstrating divine authority and calling His followers to faith and service.

2 The Luke Scroll

The Gospel of Luke - Compassion & Salvation

Luke 1-2 - Birth Narratives

- Angel Gabriel announces the births of John the Baptist and Jesus.
- Mary's Magnificat: *"My soul doth magnify the Lord."*
- Jesus is born in Bethlehem; shepherds visit.
- Simeon and Anna bless the child in the temple.

Luke 3-4 - Preparation for Ministry

- John the Baptist preaches repentance and baptizes Jesus.
- Genealogy traces Jesus back to Adam, showing Him as Son of Man.
- Jesus is tempted in the wilderness.
- Begins ministry in Galilee: *"The Spirit of the Lord is upon me... to preach the gospel to the poor."*

Luke 5-8 - Miracles and Teachings

- Calls disciples, heals the sick, forgives sins.
- Sermon on the Plain: blessings and woes.
- Raises the widow's son at Nain.
- Calms the storm and casts out demons.

Luke 9-19 - Journey to Jerusalem

- Transfiguration: Jesus shines in glory.
- Parables unique to Luke: Good Samaritan, Prodigal Son, Rich Man and Lazarus.
- Teaches on humility, prayer, and wealth.

- Encounters Zacchaeus: *“For the Son of man is come to seek and to save that which was lost.”*

Luke 22-24 – Passion and Resurrection

- Last Supper: *“This do in remembrance of me.”*
- Betrayal, trial, crucifixion.
- Resurrection: Jesus appears to disciples on the road to Emmaus.
- Ascension: He blesses them and is carried up into heaven.

Luke is the Gospel of compassion: it highlights Jesus’ concern for the poor, women, Gentiles, and sinners, showing Him as the Savior of all humanity.

Matthew

- **Identity:** One of the twelve apostles of Jesus.
- **Occupation:** Tax collector (publican) before following Christ (Matthew 9:9 KJV).
- **Audience:** Primarily Jewish readers.
- **Purpose:** To show Jesus as the **Messiah and King**, fulfilling Old Testament prophecy.
- **Style:** Frequently quotes the Old Testament to prove Jesus is the fulfillment of the Law and Prophets.
- **Key Theme:** *Jesus is the promised Son of David, the rightful King of Israel.*

Mark

- **Identity:** Known as John Mark, companion of Peter and Paul.
- **Occupation/Role:** Not one of the twelve apostles, but closely associated with Peter (1 Peter 5:13 KJV).
- **Audience:** Roman/Gentile readers.
- **Purpose:** To present Jesus as the **Servant of God** who acts with power and authority.
- **Style:** Fast-paced, action-oriented; often uses “immediately.”
- **Key Theme:** *Jesus is the suffering servant who came to serve and give His life a ransom for many (Mark 10:45).*

Luke

- **Identity:** A physician (Colossians 4:14 KJV), companion of Paul.
- **Occupation:** Doctor, historian, and careful researcher.
- **Audience:** Greek/Gentile readers.

- **Purpose:** To show Jesus as the **Son of Man**, emphasizing His compassion and humanity.
- **Style:** Detailed, orderly, with historical precision (Luke 1:1–4 KJV).
- **Key Theme:** *Jesus is the Savior for all people, Jew and Gentile alike.*

Why They Sound Similar

- Matthew, Mark, and Luke are called the **Synoptic Gospels** (“synoptic” = “seeing together”).
- They often record the same events, but from different perspectives:
 - **Matthew** → Jesus as King (Jewish Messiah).
 - **Mark** → Jesus as Servant (powerful action).
 - **Luke** → Jesus as Man (compassionate Savior).
- Their similarities come from shared sources and eyewitness testimony, but their differences highlight unique emphases.

Closing Summary

According to the KJV Bible, Matthew was a tax collector turned apostle writing to Jews, Mark was a companion of Peter writing to Romans, and Luke was a physician and historian writing to Greeks. Together, they give a unified yet multi-faceted portrait of Jesus Christ: **King, Servant, and Savior of all mankind.**

The parables of Jesus

The First Parable: The Sower

- **Matthew 13:3 (KJV):** *“And he spake many things unto them in parables, saying, Behold, a sower went forth to sow.”*
- This is the **first recorded parable** in the Gospels (Matthew 13, Mark 4, Luke 8).

Meaning to the Listener (KJV Explanation Only)

1. The Seed = The Word of God

- **Luke 8:11 (KJV):** *“Now the parable is this: The seed is the word of God.”* The listener understands that what is being “sown” is God’s truth, His Word.

2. The Soils = The Hearts of Men

- **Matthew 13:19 (KJV):** *“When any one heareth the word of the kingdom, and understandeth it not, then cometh the wicked one, and catcheth away that which was sown in his heart.”*
- The listener realizes that the condition of their heart determines how they receive God’s Word.

3. Four Responses to the Word

- **Wayside (Matthew 13:19):** Word stolen by Satan before it takes root.
- **Stony Ground (Matthew 13:20–21):** Word received with joy but no depth; falls away in trials.
- **Thorns (Matthew 13:22):** Word choked by cares, riches, and pleasures of life.
- **Good Ground (Matthew 13:23):** Word received, understood, and bears fruit abundantly.

To the listener, Jesus is saying: *Your heart is the soil. How you respond to God’s Word determines whether it grows or dies.*

Why Jesus Used Parables

- **Matthew 13:13 (KJV):** *“Therefore speak I to them in parables: because they seeing see not; and hearing they hear not, neither do they understand.”*
- Parables separate the sincere listener (who seeks truth) from the casual hearer (who ignores it).

Closing Meaning

The **Parable of the Sower** teaches the listener that God's Word is powerful, but its effect depends on the **condition of the heart**. Only those who receive it with faith, depth, and obedience will bear fruit.

The Parable of the Wheat and the Tares

- **Matthew 13:24–25 (KJV):** *“The kingdom of heaven is likened unto a man which sowed good seed in his field: But while men slept, his enemy came and sowed tares among the wheat, and went his way.”*

Meaning to the Listener (KJV Explanation Only)

1. The Field = The World

- **Matthew 13:38 (KJV):** *“The field is the world.”*
- The listener understands this is not just about farming—it's about humanity.

2. The Good Seed = Children of the Kingdom

- **Matthew 13:38 (KJV):** *“The good seed are the children of the kingdom.”*
- Believers who follow Christ are the wheat.

3. The Tares = Children of the Wicked One

- **Matthew 13:38 (KJV):** *“But the tares are the children of the wicked one.”*
- Those who follow Satan are the tares.

4. The Enemy = The Devil

- **Matthew 13:39 (KJV):** *“The enemy that sowed them is the devil.”*
- Satan plants evil among the good.

5. The Harvest = The End of the World

- **Matthew 13:39 (KJV):** *“The harvest is the end of the world.”*
- This points to final judgment.

6. The Reapers = The Angels

- **Matthew 13:39 (KJV):** *“The reapers are the angels.”*
- Angels will separate the righteous from the wicked.

Closing Meaning

To the listener, this parable teaches that **good and evil grow together in the world until the end of time**. God allows both to exist side by side, but at the final judgment, the righteous (wheat) will be gathered into His kingdom, and the wicked (tares) will be burned.

The Parable of the Mustard Seed

- **Matthew 13:31–32 (KJV):** *“The kingdom of heaven is like to a grain of mustard seed, which a man took, and sowed in his field: Which indeed is the least of all seeds: but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof.”*

Meaning to the Listener (KJV Explanation Only)

1. The Mustard Seed = The Kingdom of Heaven

- Though small at the start, it grows into something vast and powerful.
- To the listener, this means God’s kingdom begins humbly but expands beyond measure.

2. Small Beginnings → Great Growth

- Jesus began with a few disciples, but the gospel spread worldwide.
- The listener understands that what seems insignificant can become mighty under God’s hand.

3. The Tree = Shelter and Influence

- *“...the birds of the air come and lodge in the branches thereof.”*
- The kingdom provides refuge, rest, and blessing for all nations.

Closing Meaning

To the listener, the parable of the mustard seed teaches that the **kingdom of God starts small but grows into something immense and life-giving**. It reassures believers that even small faith and humble beginnings can lead to great impact when rooted in God’s power.

The Parable of the Leaven

- **Matthew 13:33 (KJV):** *“The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened.”*

Meaning to the Listener (KJV Explanation Only)

1. Leaven = Influence of the Kingdom

- Just as leaven spreads through the dough, the kingdom of God spreads quietly but powerfully.
- To the listener, this means the gospel works invisibly yet transforms everything it touches.

2. Hidden in the Meal = Subtle but Effective

- The woman hides the leaven, but it eventually permeates all the flour.
- The listener understands that God's kingdom may begin unnoticed, but its effect becomes undeniable.

3. Whole Leavened = Complete Transformation

- *"...till the whole was leavened."*
- The listener sees that the kingdom will ultimately reach its full effect, transforming lives and nations.

Closing Meaning

To the listener, the parable of the leaven teaches that the **kingdom of God works silently and steadily, transforming the whole world from within**. Even small beginnings of faith or gospel witness will spread until God's purpose is complete.

The Parable of the Hidden Treasure

- **Matthew 13:44 (KJV):** *"Again, the kingdom of heaven is like unto treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field."*

Meaning to the Listener (KJV Explanation Only)

1. Treasure = The Kingdom of Heaven

- The kingdom is of supreme value, hidden from many but revealed to those who seek.
- To the listener, this means God's kingdom is worth more than anything else in life.

2. Hidden in a Field = Not Obvious to All

- The treasure is concealed, requiring searching and discovery.
- The listener understands that spiritual truth is not always visible—it must be sought diligently.

3. Selling All = Total Commitment

- The man gives up everything to gain the treasure.
- To the listener, this means following Christ requires surrender, but the reward is eternal.

4. Joy = The True Response

- “...for joy thereof goeth and selleth all that he hath.”
- The listener sees that sacrifice for God’s kingdom is not burdensome but joyful.

Closing Meaning

To the listener, the parable of the hidden treasure teaches that the **kingdom of God is priceless**. Once discovered, it is worth giving up everything else to obtain, and doing so brings joy, not regret.

The Parable of the Pearl of Great Price

- **Matthew 13:45–46 (KJV):** “Again, the kingdom of heaven is like unto a merchant man, seeking goodly pearls: Who, when he had found one pearl of great price, went and sold all that he had, and bought it.”

Meaning to the Listener (KJV Explanation Only)

1. The Merchant = The Seeker of Truth

- The merchant represents someone actively searching for what is most valuable.
- To the listener, this means those who sincerely seek God will find the kingdom.

2. The Pearl of Great Price = The Kingdom of Heaven

- Unlike many pearls, this one is unique and priceless.
- The listener understands that the kingdom of God is incomparable, worth more than all else.

3. Selling All = Total Surrender

- The merchant gives up everything to obtain the pearl.
- To the listener, this means the kingdom requires full devotion, nothing held back.

4. Joyful Exchange = True Value

- The merchant does not regret the cost—he knows the pearl is worth it.
- The listener sees that following Christ is the greatest gain, not a loss.

Closing Meaning

To the listener, the parable of the pearl of great price teaches that the **kingdom of God is of supreme worth**, and those who truly seek will joyfully give up everything else to obtain it.

The Parable of the Net

- **Matthew 13:47–48 (KJV):** *“Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind: Which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away.”*

Meaning to the Listener (KJV Explanation Only)

1. The Net = The Kingdom of Heaven

- The net represents the gospel call, which gathers all kinds of people.
- To the listener, this means the kingdom reaches everyone, regardless of background.

2. Gathered of Every Kind = All Humanity

- Both righteous and wicked are drawn in together.
- The listener understands that outward association with the kingdom does not guarantee salvation.

3. Sorting = Final Judgment

- **Matthew 13:49 (KJV):** *“So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just.”*
- The listener sees that God will ultimately separate the true believers from the false.

4. The Bad Cast Away = Eternal Consequence

- **Matthew 13:50 (KJV):** *“And shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth.”*
- The listener realizes that rejecting God’s kingdom leads to eternal judgment.

Closing Meaning

To the listener, the parable of the net teaches that the **kingdom of God gathers all people together now, but at the end of the world, God will separate the righteous from the wicked**. Salvation is not about being caught in the net—it is about being found faithful when the sorting comes.

The Parable of the Householder

- **Matthew 13:52 (KJV):** *“Then said he unto them, Therefore every scribe which is instructed unto the kingdom of heaven is like unto a man that is an householder, which bringeth forth out of his treasure things new and old.”*

Meaning to the Listener (KJV Explanation Only)

1. The Scribe = The Teacher of God’s Word

- A scribe here represents someone trained in the Scriptures and now instructed in the kingdom of heaven.
- To the listener, this means those who study and teach God’s Word must draw from both the Old and New.

2. The Householder = Steward of Truth

- The householder manages a storehouse of treasures.
- The listener understands that a faithful teacher shares what has been revealed, both past and present.

3. Treasure New and Old = Old Testament and New Testament Revelation

- The “old” refers to the Law and Prophets; the “new” refers to Christ’s teachings and fulfillment.
- To the listener, this means the kingdom is built on continuity—God’s truth is consistent, yet revealed progressively.

Closing Meaning

To the listener, the parable of the householder teaches that **true disciples and teachers of the kingdom must faithfully draw from both the old truths of Scripture and the new revelation in Christ**. The kingdom is not a break from the past but the fulfillment of it.

The Parable of the Seed Growing Secretly

- **Mark 4:26–27 (KJV):** *“And he said, So is the kingdom of God, as if a man should cast seed into the ground; And should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how.”*

Meaning to the Listener (KJV Explanation Only)

1. The Seed = The Word of God

- Just as in the parable of the sower, the seed represents God’s Word.

- To the listener, this means the Word has life and power in itself.

2. The Growth = God's Work, Not Man's

- “...the seed should spring and grow up, he knoweth not how.” □ The listener understands that spiritual growth is mysterious and comes from God, not human effort alone.

3. Stages of Growth = Spiritual Maturity

- **Mark 4:28 (KJV):** “For the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear.”
- The listener sees that faith develops gradually—step by step—until it bears fruit.

4. The Harvest = The End of the Age

- **Mark 4:29 (KJV):** “But when the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come.”
- The listener realizes that God will bring the final harvest when His work is complete.

Closing Meaning

To the listener, the parable of the seed growing secretly teaches that **God's kingdom grows quietly and mysteriously, without human control, until it reaches maturity and is ready for harvest.** Faith may begin small, but God Himself ensures its growth to completion.

The Parable of the Good Samaritan

- **Luke 10:30 (KJV):** “And Jesus answering said, A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead.”

Meaning to the Listener (KJV Explanation Only)

1. The Certain Man = Humanity in Need

- Represents anyone vulnerable, fallen, and in need of mercy.
- To the listener, this means all people are subject to suffering and require compassion.

2. The Priest and Levite = Religious Formalism Without Love

- **Luke 10:31–32 (KJV):** They passed by without helping.
- To the listener, this shows that outward religion without mercy is empty.

3. The Samaritan = True Neighborly Love

- **Luke 10:33 (KJV):** *“But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion on him.”*
- To the listener, this means love transcends race, religion, and prejudice.

4. The Care Given = Active Compassion

- Binding wounds, pouring oil and wine, paying for his care.
- To the listener, this shows love is practical, sacrificial, and ongoing.

5. The Command = Go and Do Likewise

- **Luke 10:37 (KJV):** *“Then said Jesus unto him, Go, and do thou likewise.”*
- To the listener, this is a direct call to live out mercy and love in action.

Closing Meaning

To the listener, the parable of the Good Samaritan teaches that **true obedience to God is not ritual or position, but love in action**. The kingdom of God is revealed when compassion is shown to those in need, regardless of who they are.

The Parable of the Friend at Midnight

- **Luke 11:5–6 (KJV):** *“Which of you shall have a friend, and shall go unto him at midnight, and say unto him, Friend, lend me three loaves; For a friend of mine in his journey is come to me, and I have nothing to set before him?”*

Meaning to the Listener (KJV Explanation Only)

1. The Friend Asking = The Believer in Need

- Represents someone desperate, coming at an inconvenient time.
- To the listener, this means prayer often comes from urgent need.

2. The Reluctant Friend = Human Hesitation

- **Luke 11:7 (KJV):** *“Trouble me not: the door is now shut...”*
- To the listener, this shows that people may resist helping, but persistence changes the outcome.

3. Persistence = Key to Receiving

- **Luke 11:8 (KJV):** *“Because of his importunity he will rise and give him as many as he needeth.”*

- To the listener, this means continual asking in prayer brings results.

4. Application = God's Readiness to Answer

- **Luke 11:9 (KJV):** *"And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you."*
- To the listener, this is assurance that God responds generously to persistent prayer.

5. God as Father = Giving Good Gifts

- **Luke 11:13 (KJV):** *"If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him?"*
- To the listener, this means God's gifts are far greater than human generosity—especially the gift of the Holy Spirit.

Closing Meaning

To the listener, the parable of the Friend at Midnight teaches that **persistent prayer is powerful, and God as a loving Father will answer far more generously than any earthly friend**. The kingdom of God is accessed through faith-filled, continual asking.

The Parable of the Rich Fool

- **Luke 12:16–17 (KJV):** *"And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully: And he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits?"*

Meaning to the Listener (KJV Explanation Only)

1. The Rich Man = Self-Sufficient Worldly Thinker

- He focuses only on material gain and security.
- To the listener, this warns against trusting in wealth instead of God.

2. The Abundant Harvest = Earthly Prosperity

- His land produced much, but he saw it only as personal gain.
- To the listener, this shows that blessings can become idols if misused.

3. The Decision = Building Bigger Barns

- **Luke 12:18 (KJV):** *"This will I do: I will pull down my barns, and build greater..."*
- To the listener, this means worldly ambition often seeks more storage, not more sharing.

4. The Soul's Security = False Assurance

- **Luke 12:19 (KJV):** *"Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry."*
- To the listener, this shows the danger of thinking material wealth guarantees peace.

5. God's Verdict = Foolishness

- **Luke 12:20 (KJV):** *"But God said unto him, Thou fool, this night thy soul shall be required of thee..."*
- To the listener, this reveals that life is fragile, and wealth cannot save.

6. The Lesson = True Riches Toward God

- **Luke 12:21 (KJV):** *"So is he that layeth up treasure for himself, and is not rich toward God."* To the listener, this means eternal riches come only from faith and obedience to God.

Closing Meaning

To the listener, the parable of the Rich Fool teaches that **life does not consist in material abundance**. Wealth without God is empty, and true security comes only from being "rich toward God."

The Parable of the Watchful Servants

- **Luke 12:35–36 (KJV):** *"Let your loins be girded about, and your lights burning; And ye yourselves like unto men that wait for their lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately."*

Meaning to the Listener (KJV Explanation Only)

1. Loins Girded and Lights Burning = Readiness

- Symbolizes being prepared and alert.
- To the listener, this means living in constant expectation of Christ's return.

2. Servants Waiting = Faithful Disciples

- They wait for their master to return, ready to serve.
- To the listener, this shows that disciples must remain vigilant and obedient.

3. The Lord Returning = Christ's Second Coming

- **Luke 12:37 (KJV):** *"Blessed are those servants, whom the lord when he cometh shall find watching..."*
- To the listener, this means blessing comes to those who are faithful at His coming.

4. Unexpected Hour = Suddenness of His Coming

- **Luke 12:40 (KJV):** *"Be ye therefore ready also: for the Son of man cometh at an hour when ye think not."*
- To the listener, this warns that Christ's return will be sudden, so readiness is essential.

Closing Meaning

To the listener, the parable of the watchful servants teaches that **disciples must live in constant readiness, faithfully serving and waiting for Christ's return, which will come suddenly and unexpectedly.**

The Parable of the Faithful and Wise Steward

- **Luke 12:42 (KJV):** *"And the Lord said, Who then is that faithful and wise steward, whom his lord shall make ruler over his household, to give them their portion of meat in due season?"*

Meaning to the Listener (KJV Explanation Only)

1. The Steward = The Disciple Entrusted with Responsibility

- Represents believers given charge to serve faithfully.
- To the listener, this means disciples are caretakers of God's work, not owners.

2. Faithful Service = Reward

- **Luke 12:43 (KJV):** *"Blessed is that servant, whom his lord when he cometh shall find so doing."* To the listener, this shows that obedience and diligence bring blessing.

3. Neglect and Abuse = Judgment

- **Luke 12:45 (KJV):** *"But and if that servant say in his heart, My lord delayeth his coming; and shall begin to beat the menservants and maidens, and to eat and drink, and to be drunken..."*
- To the listener, this warns that abusing authority and living carelessly leads to punishment.

4. Unexpected Return = Accountability

- **Luke 12:46 (KJV):** *“The lord of that servant will come in a day when he looketh not for him...”*
- To the listener, this means Christ’s return will expose true character and actions.

5. Degrees of Responsibility = Degrees of Judgment

- **Luke 12:47–48 (KJV):** *“For unto whomsoever much is given, of him shall be much required...”*
- To the listener, this teaches that greater knowledge and responsibility bring greater accountability.

Closing Meaning

To the listener, the parable of the faithful and wise steward teaches that **disciples are entrusted with responsibility in God’s kingdom, and faithfulness brings reward, while neglect and abuse bring judgment. The more one is given, the more God requires.**

The Parable of the Barren Fig Tree

- **Luke 13:6–7 (KJV):** *“He spake also this parable; A certain man had a fig tree planted in his vineyard; and he came and sought fruit thereon, and found none. Then said he unto the dresser of his vineyard, Behold, these three years I come seeking fruit on this fig tree, and find none: cut it down; why cumbereth it the ground?”*

Meaning to the Listener (KJV Explanation Only)

1. The Fig Tree = Israel / The Individual Soul

- Represents those who should bear fruit but remain barren.
- To the listener, this means God expects His people to produce righteousness.

2. The Owner = God

- He comes seeking fruit and finds none.
- To the listener, this shows God’s rightful expectation of obedience and spiritual fruit.

3. The Vineyard Dresser = Christ the Intercessor

- **Luke 13:8 (KJV):** *“Lord, let it alone this year also, till I shall dig about it, and dung it.”*
To the listener, this reveals Christ’s mercy, pleading for more time and nurturing.

4. The Extra Year = God's Patience

- A period of grace is granted for repentance and fruit-bearing.
- To the listener, this means God gives opportunity for change, but not indefinitely.

5. Cutting Down = Final Judgment

- **Luke 13:9 (KJV):** *"And if it bear fruit, well: and if not, then after that thou shalt cut it down."*
- To the listener, this warns that continued barrenness leads to removal and judgment.

Closing Meaning

To the listener, the parable of the barren fig tree teaches that **God is patient and merciful, giving time for repentance and fruitfulness, but if there is no change, judgment will come.**

The Parable of the Mustard Seed (Luke 13:18–19)

- *"Then said he, Unto what is the kingdom of God like? and whereunto shall I resemble it? It is like a grain of mustard seed, which a man took, and cast into his garden; and it grew, and waxed a great tree; and the fowls of the air lodged in the branches of it."*

Meaning to the Listener

- **Small Beginning → Great Growth:** The kingdom starts tiny but becomes vast.
- **Tree = Shelter:** Nations and peoples find refuge in it.
- To the listener, this means God's kingdom, though humble at first, will grow into something mighty and all-encompassing.

The Parable of the Leaven (Luke 13:20–21)

- *"And again he said, Whereunto shall I liken the kingdom of God? It is like leaven, which a woman took and hid in three measures of meal, till the whole was leavened."*

Meaning to the Listener

- **Leaven = Transforming Power:** The kingdom works quietly but permeates everything.
- **Hidden Yet Effective:** Though unseen, its influence spreads until complete.
- To the listener, this means God's Word and Spirit transform the world from within, until all is changed.

Closing Meaning

Together, these parables teach the listener that the **kingdom of God begins small and hidden, but grows outwardly like a tree and inwardly like leaven, until it fills all things.**

The Parable of the Great Supper

- **Luke 14:16–17 (KJV):** *“Then said he unto him, A certain man made a great supper, and bade many: And sent his servant at supper time to say to them that were bidden, Come; for all things are now ready.”*

Meaning to the Listener (KJV Explanation Only)

1. The Great Supper = The Kingdom of God

- A banquet prepared by the master represents salvation and fellowship with God.
- To the listener, this means God has made provision for eternal life and invites all.

2. The Invited Guests = Israel / Those First Called

- They make excuses and refuse to come.
- To the listener, this shows that many reject God’s invitation because of worldly concerns.

3. The Excuses = Distractions of Life

- **Luke 14:18–20 (KJV):** Buying land, oxen, marriage.
- To the listener, this means earthly priorities can blind people to eternal truth.

4. The Servant = God’s Messenger

- Sent to call others when the first guests refuse. To the listener, this shows God’s invitation extends beyond the original hearers.

5. The Poor, Maimed, Halt, and Blind = The Outcasts

- **Luke 14:21 (KJV):** They are brought in to fill the house.
- To the listener, this means God welcomes the humble, needy, and rejected.

6. The Compelled Guests = The Gentiles

- **Luke 14:23 (KJV):** *“Go out into the highways and hedges, and compel them to come in, that my house may be filled.”* To the listener, this shows the gospel invitation is for all nations.

7. The Refusers = Shut Out

- **Luke 14:24 (KJV):** *“For I say unto you, That none of those men which were bidden shall taste of my supper.”* To the listener, this warns that rejecting God’s call leads to exclusion from His kingdom.

Closing Meaning

To the listener, the parable of the Great Supper teaches that **God's kingdom is prepared and offered freely, but those who reject it for worldly reasons will be shut out, while the humble and willing will be welcomed in.**

The Parable of the Tower

- **Luke 14:28–29 (KJV):** *“For which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he have sufficient to finish it? Lest haply, after he hath laid the foundation, and is not able to finish it, all that behold it begin to mock him.”*

Meaning to the Listener

- **Tower = Discipleship Commitment:** Following Christ requires careful consideration.
- **Counting the Cost = Honest Evaluation:** The listener understands that discipleship is not casual—it demands full dedication.
- **Failure to Finish = Shame:** To the listener, this warns that starting without commitment leads to ruin and reproach.

The Parable of the King Going to War

- **Luke 14:31–32 (KJV):** *“Or what king, going to make war against another king, sitteth not down first, and consulteth whether he be able with ten thousand to meet him that cometh against him with twenty thousand? Or else, while the other is yet a great way off, he sendeth an ambassage, and desireth conditions of peace.”*

Meaning to the Listener

- **King = The Disciple Facing Opposition:** Represents the believer weighing the cost of battle.
- **War = Spiritual Struggle:** To the listener, this means discipleship involves conflict and sacrifice.
- **Consulting Strength = Realism:** The listener sees that following Christ requires sober awareness of what lies ahead.
- **Peace = Surrender:** To the listener, this means if one cannot commit fully, compromise will follow.

The Conclusion

- **Luke 14:33 (KJV):** *“So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple.”*

To the listener, this is the heart of the teaching: **true discipleship demands forsaking all for Christ.**

Closing Meaning

To the listener, these parables teach that **discipleship is costly and requires total surrender**. One must count the cost before committing, because following Christ is not half-hearted—it is all or nothing.

The Parable of the Lost Sheep

- **Luke 15:3–4 (KJV):** *“And he spake this parable unto them, saying, What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it?”*

Meaning to the Listener (KJV Explanation Only)

1. The Shepherd = Christ

- He seeks the lost with determination.
- To the listener, this means Jesus personally cares for each soul.

2. The Lost Sheep = The Sinner

- Represents one who has strayed from God.
- To the listener, this shows that even one soul is precious to God.

3. Leaving the Ninety-Nine = Relentless Pursuit

- The shepherd risks leaving the flock to rescue the one.
- To the listener, this means God’s love is not about numbers but about individuals.

4. Finding and Rejoicing = Salvation

- **Luke 15:6 (KJV):** *“Rejoice with me; for I have found my sheep which was lost.”*
- To the listener, this shows that salvation brings joy both to God and His people.

5. Heavenly Joy = Greater Over One Repentant Sinner

- **Luke 15:7 (KJV):** *“I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance.”*
To the listener, this means heaven celebrates repentance above all else.

Closing Meaning

To the listener, the parable of the Lost Sheep teaches that **God values every individual soul, and heaven rejoices when even one sinner repents and is restored**.

The Parable of the Lost Coin

- **Luke 15:8 (KJV):** *“Either what woman having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find it?”*

Meaning to the Listener (KJV Explanation Only)

1. The Woman = God’s Seeking Love

- She represents the diligent searcher, reflecting God’s pursuit of the lost. □ To the listener, this means God values each soul individually.

2. The Lost Coin = The Sinner

- Though small and seemingly insignificant, it is precious and worth searching for. □ To the listener, this shows that no one is overlooked in God’s kingdom.

3. Lighting the Candle = Bringing Light to the Search

- Symbolizes the effort and clarity needed to recover what is lost. □ To the listener, this means God uses His Word and Spirit to illuminate the way back.

4. Sweeping the House = Persistent Effort

- The woman spares no effort until the coin is found.
- To the listener, this shows God’s relentless pursuit of the sinner.

5. Rejoicing with Neighbors = Heavenly Joy

- **Luke 15:9–10 (KJV):** *“Rejoice with me; for I have found the piece which I had lost. Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth.”*
- To the listener, this means heaven celebrates every single repentance.

Closing Meaning

To the listener, the parable of the Lost Coin teaches that **God values every soul, no matter how small or hidden, and heaven rejoices when even one sinner repents and is restored.**

The Parable of the Prodigal Son

- **Luke 15:11–12 (KJV):** *“And he said, A certain man had two sons: And the younger of them said to his father, Father, give me the portion of goods that falleth to me. And he divided unto them his living.”*

Meaning to the Listener (KJV Explanation Only)

1. The Younger Son = The Sinner Who Strays

- He demands his inheritance and leaves home.
- To the listener, this shows rebellion and selfishness against God.

2. The Far Country = Life Apart from God

- **Luke 15:13 (KJV):** “...and there wasted his substance with riotous living.”
- To the listener, this means sin leads to waste, emptiness, and ruin.

3. The Famine = Consequences of Sin

- He ends up feeding swine, hungry and degraded.
- To the listener, this shows that sin always brings shame and need.

4. The Return = Repentance

- **Luke 15:18 (KJV):** “I will arise and go to my father...”
- To the listener, this means true repentance is turning back to God in humility.

5. The Father = God’s Mercy

- He runs to meet his son, embraces him, and restores him.
- To the listener, this shows God’s love and forgiveness for the repentant sinner.

6. The Elder Son = Self-Righteousness

- He resents the celebration of his brother’s return.
- To the listener, this warns against pride and refusing to rejoice in God’s mercy.

Closing Meaning

To the listener, the parable of the Prodigal Son teaches that **God’s mercy welcomes repentant sinners home, while self-righteousness blinds others to the joy of forgiveness. The kingdom of God is about grace, not merit.**

The Parable of the Unjust Steward

- **Luke 16:1–2 (KJV):** “And he said also unto his disciples, There was a certain rich man, which had a steward; and the same was accused unto him that he had wasted his goods. And he called him, and said unto him, How is it that I hear this of thee? give an account of thy stewardship; for thou mayest be no longer steward.”

Meaning to the Listener (KJV Explanation Only)

1. The Steward = The Believer's Responsibility

- He is entrusted with his master's goods but misuses them.
- To the listener, this means all are accountable to God for how they use what is given.

2. The Crisis = Judgment Approaching

- He must give account and faces dismissal.
- To the listener, this shows that God will call every person to account.

3. The Steward's Strategy = Using Resources Wisely

- **Luke 16:4-7 (KJV):** He reduces debts to gain favor with others.
- To the listener, this means worldly men act shrewdly to secure their future.

4. The Lord's Commendation = Wisdom in Preparation

- **Luke 16:8 (KJV):** "...for the children of this world are in their generation wiser than the children of light."
- To the listener, this shows that believers should be just as diligent in preparing for eternity.

5. The Lesson = Faithful Stewardship

- **Luke 16:10 (KJV):** "*He that is faithful in that which is least is faithful also in much...*"
To the listener, this means faithfulness in small things proves readiness for greater responsibility.

6. God vs. Mammon = Exclusive Loyalty

- **Luke 16:13 (KJV):** "*Ye cannot serve God and mammon.*"
- To the listener, this is the ultimate warning: one cannot serve both wealth and God.

Closing Meaning

To the listener, the parable of the Unjust Steward teaches that **life is stewardship, accountability is certain, and wisdom is shown in using earthly resources for eternal purposes. Faithfulness to God cannot be mixed with devotion to wealth.**

The Parable of the Rich Man and Lazarus

- **Luke 16:19–20 (KJV):** *“There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day: And there was a certain beggar named Lazarus, which was laid at his gate, full of sores.”*

Meaning to the Listener (KJV Explanation Only)

1. The Rich Man = Worldly Prosperity Without God

- He lives in luxury but ignores the suffering at his gate.
- To the listener, this shows that wealth without compassion is empty before God.

2. Lazarus = The Righteous Poor

- He suffers in life but is comforted after death.
- To the listener, this means God values faithfulness over earthly status.

3. Death = The Great Reversal

- **Luke 16:22 (KJV):** *“...the beggar died, and was carried by the angels into Abraham’s bosom: the rich man also died, and was buried.”*
- To the listener, this shows that earthly conditions are temporary, but eternal destinies are permanent.

4. Torment vs. Comfort = Eternal Consequence

- **Luke 16:23 (KJV):** *“And in hell he lift up his eyes, being in torments...”* □ To the listener, this reveals the reality of judgment and the comfort of the faithful
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5. The Great Gulf Fixed = No Crossing After Death

- **Luke 16:26 (KJV):** *“...between us and you there is a great gulf fixed...”*
- To the listener, this means choices in life determine eternal destiny—there is no second chance after death.

6. The Plea for Warning = The Sufficiency of Scripture

- **Luke 16:31 (KJV):** *“If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.”*
- To the listener, this shows that God’s Word is enough, and unbelief is rooted in the heart, not in lack of evidence.

Closing Meaning

To the listener, the parable of the Rich Man and Lazarus teaches that **eternal destinies are fixed after death, wealth without compassion leads to judgment, and God's Word is sufficient to warn and guide people to salvation.**

2 The John Scroll

The Gospel of John – The Word Made Flesh

John 1 – The Word and the Light

- *“In the beginning was the Word, and the Word was with God, and the Word was God.”*
- Jesus is the true Light who gives life.
- John the Baptist bears witness to Him.
- The Word became flesh and dwelt among us.

John 2-4 – Early Signs and Teachings

- Jesus turns water into wine at Cana.
- Cleanses the temple.
- Conversation with Nicodemus: *“Ye must be born again.”*
- Famous verse: *“For God so loved the world, that he gave his only begotten Son...”*
- Encounters the Samaritan woman at the well, offering living water.

John 5-11 – Signs and Miracles

- Heals the lame man at Bethesda.
- Feeds the five thousand.
- Walks on water.
- Declares: *“I am the bread of life.”*
- Raises Lazarus from the dead: *“I am the resurrection, and the life.”*

John 13-17 – The Upper Room Discourse

- Jesus washes the disciples’ feet.
- Gives the new commandment: *“Love one another.”*

- Promises the Comforter (Holy Spirit).
- Prays for His disciples and all believers.

John 18-21 - Passion and Resurrection

- Betrayal, trial before Pilate, crucifixion.
- Jesus declares: *"It is finished."*
- Resurrection appearances: to Mary Magdalene, Thomas, and others.
- Restores Peter: *"Feed my sheep."*
- Ends with testimony: *"These are written, that ye might believe that Jesus is the Christ, the Son of God."*

John is the Gospel of belief: it presents Jesus as the eternal Son of God, inviting all to trust in Him for eternal life.

? The Acts Scroll

The Acts of the Apostles – The Church Empowered

Acts 1-2 – Pentecost and the Spirit

- Jesus ascends into heaven, promising the Holy Spirit.
- At Pentecost, the Spirit descends with tongues of fire.
- Peter preaches, and about 3,000 are baptized.
- The church begins in fellowship, prayer, and breaking of bread.

Acts 3-7 – Growth and Opposition

- Peter and John heal a lame man at the temple gate.
- Apostles face persecution but continue preaching boldly.
- Stephen, the first martyr, is stoned after his testimony before the council.

Acts 8-12 – Expansion Beyond Jerusalem

- Philip preaches in Samaria and baptizes the Ethiopian eunuch.
- Saul (Paul) is converted on the road to Damascus.
- Peter's vision reveals the gospel is for Gentiles.
- Herod persecutes the church, but God delivers Peter from prison.

Acts 13-21 – Paul's Missionary Journeys

- Paul and Barnabas are sent out from Antioch.
- Paul preaches across Asia Minor, Greece, and beyond.
- Churches are established; letters later written to them form much of the New Testament.
- Paul faces opposition but continues boldly.

Acts 22-28 - Paul's Trials and Journey to Rome

- Paul defends his faith before Jewish leaders and Roman governors.
- Appeals to Caesar and sails to Rome, surviving shipwreck.
- In Rome, he preaches the kingdom of God unhindered.
- Acts ends with the gospel firmly planted in the heart of the empire.

Acts is the story of the Spirit-empowered church: from Jerusalem to Rome, the gospel spreads with unstoppable force, fulfilling Jesus' words: *"Ye shall be witnesses unto me... unto the uttermost part of the earth."*

2 The Romans Scroll

The Epistle to the Romans – Justification by Faith

Romans 1-3 – Universal Sinfulness

- Paul declares the gospel as “*the power of God unto salvation.*”
- Gentiles and Jews alike are guilty before God.
- “*For all have sinned, and come short of the glory of God.*”

Romans 4-5 – Justification by Faith

- Abraham is the model of faith, counted righteous apart from works.
- Through Adam came sin and death; through Christ comes righteousness and life.
- “*Therefore being justified by faith, we have peace with God through our Lord Jesus Christ.*”

Romans 6-8 – New Life in the Spirit

- Believers are dead to sin and alive to God.
- Struggle with sin described: “*The good that I would I do not.*”
- Victory through the Spirit: “*There is therefore now no condemnation to them which are in Christ Jesus.*”
- Nothing can separate us from the love of God.

Romans 9-11 – God’s Sovereignty and Israel

- Paul wrestles with Israel’s unbelief.
- God’s mercy and election are emphasized.
- Promise that all Israel will be saved.

Romans 12-16 - Practical Christian Living

- *“Present your bodies a living sacrifice.”*
- Exhortations to love, humility, and service.
- Submission to authorities, care for the weak.
- Personal greetings and final doxology.

Romans is a letter of deep theology and practical exhortation: it explains salvation by grace through faith, the Spirit’s power, and the believer’s call to holy living.

2 The Corinthians 1 Scroll

The First Epistle to the Corinthians – Unity & Holiness

1 Corinthians 1-4 – Divisions in the Church

- The church is divided over leaders (Paul, Apollos, Cephas, Christ).
- Paul emphasizes Christ as the foundation.
- *“For the preaching of the cross is to them that perish foolishness; but unto us... it is the power of God.”*

1 Corinthians 5-7 – Purity and Marriage

- Rebuke for tolerating immorality.
- Call to discipline and holiness.
- Instructions on marriage, singleness, and purity.
- *“Know ye not that your body is the temple of the Holy Ghost?”*

1 Corinthians 8-11 – Liberty and Order

- Teaching on food offered to idols.
- Paul’s example of self-denial for the gospel.
- Instructions on head coverings, the Lord’s Supper, and worship practices.

1 Corinthians 12-14 – Spiritual Gifts and Love

- The church is one body with many members.
- Gifts of the Spirit given for edification.
- Famous chapter on love: *“Charity suffereth long, and is kind...”*
- Order in worship emphasized.

1 Corinthians 15 – The Resurrection

- Central teaching: Christ rose from the dead.
- *“If Christ be not raised, your faith is vain.”*
- Assurance of resurrection for believers.
- Victory over death: *“O death, where is thy sting? O grave, where is thy victory?”*

1 Corinthians 16 – Final Instructions

- Collection for the saints.
- Exhortations to stand firm in faith and love.
- Personal greetings and closing blessing.

1 Corinthians is a letter of correction and encouragement: it calls the church to unity, purity, love, and steadfast hope in the resurrection.

2 The Corinthians 2 Scroll

The Second Epistle to the Corinthians – Strength in Weakness

2 Corinthians 1-2 – Comfort and Forgiveness

- God is the “*Father of mercies, and the God of all comfort.*”
- Paul explains his change of travel plans.
- Urges forgiveness and restoration for the repentant sinner.

2 Corinthians 3-5 – The New Covenant & Reconciliation

- The Spirit gives life; the old covenant fades, but the new covenant brings glory.
- “*If any man be in Christ, he is a new creature.*”
- Ministry of reconciliation: believers are ambassadors for Christ.

2 Corinthians 6-7 – Holiness and Repentance

- Call to be separate from unbelief.
- Paul rejoices in the Corinthians’ repentance and renewed zeal.

2 Corinthians 8-9 – Generosity and Giving

- Encouragement to give generously, modeled after Christ’s selflessness.
- “*God loveth a cheerful giver.*”
- Promise: sowing bountifully reaps bountifully.

2 Corinthians 10-13 – Paul’s Defense and Final Exhortations

- Paul defends his apostleship against false teachers.
- Boasts only in his weakness, showing God’s power.
- Famous declaration: “*My grace is sufficient for thee: for my strength is made perfect in weakness.*”
- Closing exhortations: examine yourselves, live in peace, and receive God’s grace.

2 Corinthians is a letter of deep emotion and spiritual truth: it shows Paul’s vulnerability, his reliance on God’s strength, and his call for believers to live reconciled, generous, and holy lives.

2 The Galatians Scroll

The Epistle to the Galatians – Freedom in Christ

Galatians 1-2 – Defense of the Gospel

- Paul rebukes the Galatians for turning to “another gospel.”
- He defends his apostleship and recounts his confrontation with Peter.
- *“Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ.”*

Galatians 3-4 – Faith vs. Law

- Abraham’s faith is the model: *“The just shall live by faith.”*
- The law was a schoolmaster to bring us to Christ.
- Believers are adopted as sons and heirs through Christ.
- *“There is neither Jew nor Greek... for ye are all one in Christ Jesus.”*

Galatians 5 – Liberty in the Spirit

- *“Stand fast therefore in the liberty wherewith Christ hath made us free.”*
- Warns against returning to bondage under the law.
- Lists the works of the flesh vs. the fruit of the Spirit: love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance.

Galatians 6 – Bearing One Another’s Burdens

- Exhortation to restore the fallen gently.
- *“Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap.”*
- Glory only in the cross of Christ.

Galatians is a letter of freedom and grace: it proclaims salvation through faith in Christ alone, apart from works of the law, and calls believers to live by the Spirit.

2 The Ephesians Scroll

The Epistle to the Ephesians - Unity in Christ

Ephesians 1-2 - Spiritual Blessings in Christ

- Believers are chosen, redeemed, and sealed with the Spirit.
- Paul prays they know the hope of God's calling.
- Salvation is by grace through faith: *"For by grace are ye saved through faith... not of works."*
- Jews and Gentiles are united in one body.

Ephesians 3 - The Mystery Revealed

- Paul explains the mystery: Gentiles are fellow heirs in Christ.
- Prayer for believers to be rooted in love.
- *"Now unto him that is able to do exceeding abundantly above all that we ask or think..."*

Ephesians 4 - Unity and Maturity

- One body, one Spirit, one Lord, one faith, one baptism.
- Gifts given for building up the church.
- Call to put off the old man and put on the new.

Ephesians 5 - Walk in Love and Light

- Exhortation to imitate God and walk in love.
- Instructions for husbands and wives: marriage as a picture of Christ and the church.
- *"Husbands, love your wives, even as Christ also loved the church."*

Ephesians 6 – The Armor of God

- Children and parents, servants and masters instructed in godly living.
- Famous passage: *“Put on the whole armour of God, that ye may be able to stand against the wiles of the devil.”*
- Belt of truth, breastplate of righteousness, shield of faith, helmet of salvation, sword of the Spirit, prayer.

Ephesians is a letter of exalted vision: it shows the believer's identity in Christ, the unity of the church, and the spiritual resources for standing firm against evil.

2 The Philippians Scroll

The Epistle to the Philippians – Joy in Christ

Philippians 1 – Joy in Suffering

- Paul thanks God for the Philippians' partnership in the gospel.
- Even in prison, he rejoices that Christ is preached.
- *"For to me to live is Christ, and to die is gain."*

Philippians 2 – Humility and Unity

- Exhortation to be of one mind and spirit.
- The great Christ hymn: *"Who, being in the form of God... humbled himself... unto death, even the death of the cross."*
- Believers are called to shine as lights in the world.

Philippians 3 – Pressing Toward the Prize

- Paul warns against confidence in the flesh.
- He counts all things loss compared to knowing Christ.
- *"I press toward the mark for the prize of the high calling of God in Christ Jesus."*

Philippians 4 – Rejoicing and Contentment

- *"Rejoice in the Lord alway: and again I say, Rejoice."*
- Encouragement to pray with thanksgiving and receive God's peace.
- Paul testifies: *"I have learned, in whatsoever state I am, therewith to be content."*
- Assurance: *"My God shall supply all your need according to his riches in glory by Christ Jesus."*

Philippians is a letter of joy and encouragement: it shows that true rejoicing is found in Christ, regardless of circumstances, and calls believers to humility, unity, and perseverance.

? The Colossians Scroll

The Epistle to the Colossians – Christ Supreme

Colossians 1 – The Preeminence of Christ

- Paul prays for the believers' growth in knowledge and strength.
- Christ is declared the image of the invisible God, the Creator and Sustainer of all things.
- *"For in him dwelleth all the fulness of the Godhead bodily."*
- Through His blood, believers are reconciled to God.

Colossians 2 – Warning Against False Teaching

- Believers are complete in Christ, not in human philosophy or traditions.
- Christ triumphed over principalities and powers at the cross.
- *"Let no man therefore judge you... in meat, or in drink, or in respect of an holyday."*

Colossians 3 – New Life in Christ

- Call to set affections on things above.
- Put off the old man, put on the new.
- Instructions for holy living: compassion, forgiveness, love.
- Household instructions for wives, husbands, children, and servants.

Colossians 4 – Final Exhortations

- Continue in prayer, walk in wisdom toward outsiders.
- Greetings from Paul's companions.
- Closing encouragement to fulfill the ministry given by the Lord.

Colossians is a letter of Christ-centered truth: it proclaims His supremacy, warns against false teachings, and calls believers to live transformed lives in Him.

2 The Thessalonians 1 Scroll

The First Epistle to the Thessalonians – Hope in Christ's Coming

1 Thessalonians 1 – Faith, Love, and Hope

- Paul commends the Thessalonians for their faith, love, and endurance.
- Their testimony spreads widely: *“Ye turned to God from idols to serve the living and true God.”*
- They wait for Jesus, who delivers from wrath to come.

1 Thessalonians 2-3 – Paul's Ministry and Concern

- Paul recalls his ministry among them, marked by gentleness and sincerity.
- He rejoices in their steadfast faith despite trials.
- Sends Timothy to strengthen and encourage them.

1 Thessalonians 4 – Holiness and Resurrection Hope

- Call to live in purity and brotherly love.
- Teaching on the resurrection: *“The dead in Christ shall rise first.”*
- Assurance: believers will be caught up together with the Lord forever.

1 Thessalonians 5 – Watchfulness and Encouragement

- The Day of the Lord will come as a thief in the night.
- Believers are children of light, called to watch and be sober.
- Exhortations: rejoice always, pray without ceasing, give thanks in everything.
- Closing blessing: *“Faithful is he that calleth you, who also will do it.”*

1 Thessalonians is a letter of encouragement and hope: it reminds believers to live holy lives, comfort one another with the promise of resurrection, and remain watchful for Christ's return.

2 The Thessalonians 2 Scroll

The Second Epistle to the Thessalonians – Steadfastness in Hope

2 Thessalonians 1 – Comfort in Affliction

- Paul commends their growing faith and love.
- Encourages them in persecution: God will repay affliction to the oppressors.
- Promise of Christ's return in glory with His angels.

2 Thessalonians 2 – The Man of Sin

- Warning against deception about the Day of the Lord.
- The “man of sin” (lawless one) will be revealed before Christ's coming.
- God's truth and Spirit restrain evil until the appointed time.
- Exhortation to stand firm in the traditions taught.

2 Thessalonians 3 – Discipline and Exhortation

- Call to prayer for the spread of the gospel.
- Instruction to avoid idleness: *“If any would not work, neither should he eat.”*
- Encouragement to continue in well-doing.
- Closing blessing of peace from the Lord.

2 Thessalonians is a letter of perseverance and clarity: it reassures believers about Christ's return, warns against deception, and calls them to disciplined, faithful living.

2 The Timothy 1 Scroll

The First Epistle to Timothy - Order in God's House

1 Timothy 1 - Guarding the Gospel

- Paul charges Timothy to confront false teachers.
- The law is good if used lawfully.
- Paul testifies of God's mercy: "*Christ Jesus came into the world to save sinners; of whom I am chief.*"

1 Timothy 2 - Prayer and Worship

- Instructions for prayer for all people, including rulers.
- Teaching on godly conduct in worship.
- Emphasis on modesty and submission to God's order.

1 Timothy 3 - Qualifications for Leaders

- Requirements for bishops (overseers) and deacons: blameless, sober, faithful.
- The church is "*the pillar and ground of the truth.*"
- Confession of faith: "*God was manifest in the flesh... received up into glory.*"

1 Timothy 4-5 - Godly Living and Care

- Warning against false asceticism.
- Timothy exhorted to be an example in word, conduct, love, faith, purity.
- Instructions on caring for widows, elders, and servants.

1 Timothy 6 - Contentment and Faithfulness

- Warning against greed: *"The love of money is the root of all evil."*
- Call to pursue righteousness, godliness, faith, love, patience, meekness.
- Charge to guard the faith until Christ's appearing.

1 Timothy is a letter of order and encouragement: it sets out principles for church leadership, worship, and personal godliness, reminding believers to hold fast to the gospel with integrity.

2 The Timothy 2 Scroll

The Second Epistle to Timothy – Faithful Until the End

2 Timothy 1 – Hold Fast to the Faith

- Paul encourages Timothy not to be ashamed of the gospel.
- Reminds him of the sincere faith passed down from his mother and grandmother.
- *“God hath not given us the spirit of fear; but of power, and of love, and of a sound mind.”*

2 Timothy 2 – Endure Hardship as a Soldier

- Timothy exhorted to be strong in grace.
- Illustrations: soldier, athlete, farmer—each perseveres for reward.
- *“Study to shew thyself approved unto God... rightly dividing the word of truth.”*

2 Timothy 3 – The Last Days and Scripture

- Warning of perilous times: people will be lovers of self, money, pleasure.
- Timothy reminded of Paul’s example of endurance.
- Famous declaration: *“All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness.”*

2 Timothy 4 – Paul’s Final Charge and Farewell

- Solemn charge: *“Preach the word; be instant in season, out of season.”*
- Paul anticipates his death: *“I have fought a good fight, I have finished my course, I have kept the faith.”*
- Crown of righteousness promised to all who love Christ’s appearing.

- Personal notes: requests for Timothy to come quickly, mentions of companions and hardships.

2 Timothy is Paul's farewell letter: it exhorts Timothy to courage, endurance, and faithfulness, while Paul himself looks forward to eternal reward.

2 The Titus Scroll

The Epistle to Titus – Sound Doctrine & Godly Living

Titus 1 – Appointing Elders

- Paul instructs Titus to appoint elders who are blameless, faithful, and able to teach sound doctrine.
- Warns against false teachers, especially those who corrupt households for gain.
- Leaders must hold fast to the faithful Word.

Titus 2 – Teaching Sound Doctrine

- Instructions for older men, older women, young women, young men, and servants.
- Emphasis on self-control, purity, and good works.
- *“For the grace of God that bringeth salvation hath appeared to all men.”*
- Believers are to live soberly, righteously, and godly in this present world.

Titus 3 – Good Works and Renewal

- Call to be subject to rulers, gentle, and peaceable.
- Reminder of salvation: *“Not by works of righteousness which we have done, but according to his mercy he saved us.”*
- Believers are justified by grace and heirs of eternal life.
- Exhortation to maintain good works and avoid foolish controversies.

Titus is a letter of practical guidance: it stresses the importance of godly leadership, sound teaching, and lives transformed by grace, shining as witnesses in a corrupt world.

The Epistle to Philemon – Reconciliation in Christ

Philemon 1 – Paul's Appeal

- Paul greets Philemon, Apphia, Archippus, and the church in Philemon's house.
- Commends Philemon's love and faith, which refresh the saints.
- Appeals on behalf of Onesimus, who had been unprofitable but is now profitable as a brother in Christ.
- Paul asks Philemon to receive Onesimus not as a servant only, but as a beloved brother.
- Offers to repay any debt Onesimus owes.
- Expresses confidence that Philemon will do even more than asked.
- Closes with greetings from fellow workers and a blessing of grace.

Philemon is a letter of reconciliation and love: it demonstrates the gospel's power to transform relationships, urging believers to forgive, restore, and treat one another as family in Christ.

? The Hebrews Scroll

The Epistle to the Hebrews – Christ Our High Priest

Hebrews 1-2 – Christ Superior to Angels

- Jesus is the radiance of God's glory and the exact representation of His being.
- Greater than angels, yet He humbled Himself to share in humanity.
- Through His death, He destroyed the power of the devil.

Hebrews 3-4 – Christ Greater than Moses

- Warning against unbelief, recalling Israel's rebellion in the wilderness.
- Jesus is greater than Moses, leading His people into true rest.
- *"There remaineth therefore a rest to the people of God."*

Hebrews 5-10 – Christ the High Priest

- Jesus is the High Priest after the order of Melchizedek.
- The old covenant sacrifices were shadows; Christ's sacrifice is once for all.
- *"Without shedding of blood is no remission."*
- The new covenant brings forgiveness and access to God.

Hebrews 11 – The Hall of Faith

- Famous chapter recounting heroes of faith: Abel, Noah, Abraham, Moses, and many others.
- *"Now faith is the substance of things hoped for, the evidence of things not seen."*
- They looked forward to promises fulfilled in Christ.

Hebrews 12-13 – Perseverance and Exhortations

- Call to run the race with endurance, looking unto Jesus.
- God disciplines His children for their good.
- Exhortations to love, hospitality, purity, and steadfastness.
- Closing benediction: *“The God of peace... make you perfect in every good work to do his will.”*

Hebrews is a letter of depth and assurance: it shows Christ as the ultimate High Priest and perfect sacrifice, urging believers to hold fast to faith and endure to the end.

? The James Scroll

The Epistle of James – Faith in Action

James 1 – Trials and True Religion

- Encouragement to count trials as joy, for they produce endurance.
- God gives wisdom generously to those who ask.
- Warning against being hearers only: *“Be ye doers of the word, and not hearers only.”*
- Pure religion: caring for orphans and widows, keeping unspotted from the world.

James 2 – Faith and Works

- Rebuke against showing favoritism to the rich.
- Famous teaching: *“Faith without works is dead.”*
- Abraham and Rahab as examples of faith expressed in action.

James 3 – The Tongue and Wisdom

- Warning about the power of the tongue: it can bless or curse.
- True wisdom is pure, peaceable, gentle, full of mercy and good fruits.

James 4 – Humility and Submission

- Rebuke of pride and worldliness.
- Call to submit to God, resist the devil, and draw near to Him.
- *“Humble yourselves in the sight of the Lord, and he shall lift you up.”*

James 5 - Patience and Prayer

- Warning to the rich who oppress the poor.
- Encouragement to be patient until the Lord's coming.
- Instruction on prayer, confession, and anointing the sick.
- *"The effectual fervent prayer of a righteous man availeth much."*

James is a letter of practical wisdom: it insists that genuine faith produces righteous deeds, humility, patience, and compassionate care for others.

2 The Peter 1 Scroll

The First Epistle of Peter – Hope in Suffering

1 Peter 1 – A Living Hope

- Believers are born again to a living hope through Christ's resurrection.
- Trials refine faith like gold tested by fire.
- Call to holiness: "*Be ye holy; for I am holy.*"

1 Peter 2 – God's Chosen People

- Christians are a spiritual house, a holy priesthood.
- "*Ye are a chosen generation, a royal priesthood, an holy nation.*"
- Exhortation to submit to authorities and live honorably among unbelievers.

1 Peter 3 – Conduct and Suffering

- Instructions for husbands and wives in godly living.
- Call to bless even when suffering unjustly.
- Christ suffered once for sins, bringing us to God.

1 Peter 4 – Enduring Trials

- Believers should not be surprised by fiery trials.
- Encouragement to rejoice in sharing Christ's sufferings.
- Exhortation to serve one another with love and spiritual gifts.

1 Peter 5 - Shepherding and Humility

- Elders exhorted to shepherd God's flock willingly.
- Call to humility: "*Humble yourselves under the mighty hand of God.*"
- Warning against the devil, who prowls like a roaring lion.
- Closing blessing of peace.

1 Peter is a letter of hope and endurance: it reminds believers that suffering for Christ is honorable, and that their true inheritance is eternal and incorruptible.

2 The Peter 2 Scroll

The Second Epistle of Peter – Grow in Grace

2 Peter 1 – Growth in Faith

- Believers are called to add to their faith virtue, knowledge, temperance, patience, godliness, brotherly kindness, and charity.
- Peter recalls the transfiguration as eyewitness testimony of Christ's majesty.
- *"We have also a more sure word of prophecy."*

2 Peter 2 – Warning Against False Teachers

- False prophets will secretly bring in destructive heresies.
- They exploit with covetous words, but their judgment is certain.
- Examples: fallen angels, the flood, and Sodom show God's justice.

2 Peter 3 – The Day of the Lord

- Scoffers will question Christ's coming, but God's timing is purposeful.
- *"The Lord is not slack concerning his promise... but is longsuffering... not willing that any should perish."*
- The heavens and earth will be dissolved, replaced by a new heaven and new earth.
- Call to holy living and steadfastness.

2 Peter is a letter of urgency and assurance: it warns against deception, affirms God's promises, and exhorts believers to grow in grace and knowledge until Christ's return.

2 The John 1 Scroll

The First Epistle of John - Walking in Light and Love

1 John 1 - Fellowship in the Light

- God is light, and in Him is no darkness.
- True fellowship comes through confession and cleansing by the blood of Jesus.
- *"If we confess our sins, he is faithful and just to forgive us our sins."*

1 John 2 - Obedience and Love

- Believers must keep God's commandments.
- Warning against loving the world and its lusts.
- *"He that doeth the will of God abideth for ever."*
- Antichrists deny the Father and the Son.

1 John 3 - Children of God

- Believers are called the children of God.
- Contrast between righteousness and sin, love and hate.
- *"Let us not love in word... but in deed and in truth."*

1 John 4 - God Is Love

- Test the spirits to discern truth.
- Famous declaration: *"God is love."*
- Perfect love casts out fear.
- Those who love God must also love their brother.

1 John 5 - Assurance of Eternal Life

- Faith in Jesus as the Son of God brings victory.
- The Spirit, the water, and the blood bear witness.
- *“These things have I written unto you... that ye may know that ye have eternal life.”*

1 John is a letter of assurance and love: it teaches that true fellowship with God is marked by obedience, truth, and love, and gives believers confidence in eternal life.

2 The John 2 Scroll

The Second Epistle of John – Walk in Truth and Love

2 John 1 – Truth and Love

- Addressed to “the elect lady and her children,” symbolizing a faithful community.
- Commends them for walking in truth.
- Exhortation: “*This is love, that we walk after his commandments.*”
- Warning against deceivers who deny Christ’s incarnation.
- Instruction: do not receive or support false teachers, lest you share in their evil works.
- Closing hope: John desires to speak face to face, that joy may be full.

2 John is a letter of clarity and caution: it reminds believers to walk in truth and love, while guarding against deception.

2 The John 3 Scroll

The Third Epistle of John – Walking in Truth with Love

3 John 1 – Commendation of Gaius

- Addressed to Gaius, whom John praises for walking in the truth.
- Commends his hospitality toward traveling missionaries.
- *“Beloved, thou doest faithfully whatsoever thou doest to the brethren, and to strangers.”*

Warning Against Diotrephes

- Diotrephes is rebuked for his pride and refusal to receive the brethren.
- He speaks maliciously and rejects apostolic authority.
- John warns not to imitate evil but good.

Commendation of Demetrius

- Demetrius is praised for his good testimony and faithfulness.
- John affirms that truth is evident in him.

3 John is a letter of encouragement and caution: it highlights the importance of hospitality, faithfulness, and humility, while warning against arrogance and opposition to God’s work.

2 The Jude Scroll

The Epistle of Jude – Contend for the Faith

Jude 1 – Warning Against False Teachers

- Believers are exhorted to “earnestly contend for the faith which was once delivered unto the saints.”
- False teachers are described as ungodly, denying the Lord, and turning grace into license.
- Examples of judgment: Israel’s unbelief, fallen angels, and Sodom and Gomorrah.

Jude 1 – Characteristics of the Ungodly

- They defile the flesh, reject authority, and speak evil of dignities.
- Compared to Cain, Balaam, and Korah in rebellion.
- Described as clouds without water, trees without fruit, raging waves, wandering stars reserved for darkness.

Jude 1 – Exhortation to Believers

- Call to remember the apostles’ warnings of scoffers in the last time.
- Believers are to build themselves up in faith, pray in the Holy Ghost, and keep themselves in God’s love.
- Show mercy to those who doubt, save others with fear, pulling them out of the fire.

Jude 1 – Doxology

- Famous closing blessing: “Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen.”

Jude is a letter of urgency and strength: it warns against corruption, calls believers to steadfastness, and closes with one of the most beautiful doxologies in Scripture.

2 The Revelations Scroll

The Book of Revelation – Victory of the Lamb

Revelation 1-3 – Letters to the Churches

- Vision of Christ in glory, walking among the lampstands.
- Seven letters to the churches of Asia: encouragement, rebuke, and promises to the faithful.
- Famous exhortation: *“He that hath an ear, let him hear what the Spirit saith unto the churches.”*

Revelation 4-7 – The Throne and the Seals

- Vision of God’s throne surrounded by worship.
- The Lamb (Christ) opens the seven seals, unleashing judgments.
- The 144,000 sealed, and a great multitude worship before the throne.

Revelation 8-16 – Trumpets and Bowls of Wrath

- Seven trumpets bring plagues and judgments upon the earth.
- The beast and false prophet rise, deceiving nations.
- Seven bowls of wrath poured out, completing God’s judgment.

Revelation 17-20 – Fall of Babylon and Final Judgment

- Babylon (symbol of worldly corruption) is destroyed.
- Christ returns as King of kings and Lord of lords.
- Satan is bound, then finally cast into the lake of fire.
- The great white throne judgment: the dead are judged according to their works.

Revelation 21-22 – The New Heaven and New Earth

- Vision of the holy city, New Jerusalem, descending from heaven.
- God dwells with His people: *“And God shall wipe away all tears from their eyes.”*
- River of life and tree of life in the restored paradise.
- Closing promise: *“Surely I come quickly. Amen. Even so, come, Lord Jesus.”*

Revelation is the grand finale of Scripture: it assures believers of Christ’s ultimate victory, the defeat of evil, and eternal life in God’s presence.

Thematic Journey: Genesis → Revelation

† 1. Creation → New Creation

- **Genesis** begins with God creating the heavens and the earth, humanity in His image, and paradise in Eden.
- **Revelation** ends with a new heaven and new earth, restored paradise, and God dwelling with His people.
- Theme: God’s purpose is to bring creation from brokenness back to perfection.

2. Covenant → Fulfillment

- In the Old Testament, God makes covenants with Noah, Abraham, Israel (through Moses), and David.
- These covenants promise blessing, land, kingship, and ultimately salvation.
- In the New Testament, Christ fulfills all covenants, establishing the **new covenant in His blood**.
- Theme: God’s promises are consistent, culminating in Christ.

3. Sacrifice → Perfect Sacrifice

- The Law (Leviticus, Numbers) requires continual sacrifices for sin.
- Prophets point to a coming Servant who will bear sins once for all.
- **Hebrews** declares Christ as the High Priest who offers Himself as the perfect, final sacrifice.
- Theme: Blood of animals foreshadows the blood of Christ.

4. Kingdom → Eternal Kingdom

- Israel longs for a righteous king (David, Solomon, the prophets).
- The kingdom fails under human rulers, but promises remain of a coming Messiah.
- Jesus proclaims the **Kingdom of God**, and Revelation shows Him reigning as King of kings.
- Theme: God's reign is the thread from Israel's monarchy to Christ's eternal throne.

5. Exile → Restoration

- Israel experiences exile for disobedience, longing for return.
- Prophets promise restoration and a new heart.
- The New Testament shows believers as exiles in the world, awaiting the final restoration.
- Theme: God gathers His scattered people into His eternal dwelling.

6. Law → Grace

- The Law reveals God's holiness and human sinfulness.
- The prophets anticipate a new covenant written on hearts.
- Christ fulfills the Law, offering salvation by grace through faith.
- Theme: Law exposes sin, grace redeems sinners.

7. Presence → Dwelling

- In Genesis, God walks with Adam; later His presence dwells in the tabernacle and temple.
- In the New Testament, Christ is "God with us," and the Spirit indwells believers.
- Revelation culminates: *"Behold, the tabernacle of God is with men, and he will dwell with them."*
- Theme: God's presence moves from Eden → tabernacle → Christ → Spirit → eternal dwelling.

8. Conflict → Victory

- Genesis introduces sin, death, and the serpent.
- The Old Testament shows ongoing conflict between God's people and evil.
- The New Testament reveals Christ's victory over sin, death, and Satan.
- Revelation closes with the final defeat of evil and eternal peace.
- Theme: The story is a cosmic battle ending in Christ's triumph.

Summary

From **Genesis to Revelation**, the Bible tells one unified story:

- **Creation → New Creation**

- **Covenant → Fulfillment**
- **Sacrifice → Perfect Sacrifice**
- **Kingdom → Eternal Kingdom**
- **Exile → Restoration**
- **Law → Grace**
- **Presence → Dwelling**
- **Conflict → Victory**

It begins with paradise lost and ends with paradise restored, all centered on Christ as the Alpha and Omega.

Quick Answer: The **KJV Bible's 66 books** were written by about **35–40 different men** over 1,500 years, all inspired by the Holy Spirit (2 Timothy 3:16, 2 Peter 1:21). These writers were not sinless, but God used prophets, kings, shepherds, fishermen, and apostles to record His Word. Below is a structured overview of the traditional authorship and background of each book, from **Genesis to Revelation**.

Old Testament Writers

- **Genesis–Deuteronomy (Pentateuch) – Moses**
 - Background: Hebrew prophet, raised in Egypt, led Israel out of bondage.
 - Role: Lawgiver, mediator of the covenant.
- **Joshua – Joshua**
 - Background: Military leader, successor to Moses.
 - Role: Led Israel into the Promised Land.
- **Judges, Ruth, 1 & 2 Samuel – Samuel** (with later prophets)
 - Background: Prophet and judge of Israel.
 - Role: Recorded Israel's transition to monarchy.
- **1 & 2 Kings – Jeremiah** (traditionally)
 - Background: Prophet during Judah's decline.
 - Role: Chronicled kings of Israel and Judah.
- **1 & 2 Chronicles, Ezra, Nehemiah – Ezra**
 - Background: Priest and scribe.
 - Role: Recorded Israel's history and return from exile.
- **Esther – Unknown** (possibly Mordecai)
 - Background: Jewish exile in Persia.
 - Role: Story of God's providence in preserving His people.
- **Job – Unknown** (possibly Moses)
 - Background: Ancient patriarch.
 - Role: Explores suffering and God's sovereignty.
- **Psalms – David** (primary), Asaph, sons of Korah, others
 - Background: King of Israel, shepherd, musician.
 - Role: Hymns and prayers of worship.
- **Proverbs, Ecclesiastes, Song of Solomon – Solomon**

- Background: King of Israel, famed for wisdom.
 - Role: Wisdom literature.
- **Isaiah** – *Isaiah*
 - Background: Prophet in Judah.
 - Role: Messianic prophecies, warnings, and comfort.
- **Jeremiah, Lamentations** – *Jeremiah*
 - Background: “Weeping prophet.”
 - Role: Warned Judah before exile.
- **Ezekiel** – *Ezekiel*
 - Background: Priest-prophet in Babylonian exile.
 - Role: Visions of God’s glory and restoration.
- **Daniel** – *Daniel*
 - Background: Jewish exile in Babylon.
 - Role: Prophecies of kingdoms and end times.
- **Minor Prophets (Hosea–Malachi)** – *Various prophets*
 - Background: Spanning 800–400 BC.
 - Role: Warnings, calls to repentance, Messianic hope.

† New Testament Writers

- **Matthew** – *Matthew (Levi)*
 - Background: Tax collector, apostle.
 - Role: Gospel emphasizing Jesus as King.
- **Mark** – *John Mark*
 - Background: Companion of Peter and Paul.
 - Role: Gospel emphasizing Jesus as Servant.
- **Luke, Acts** – *Luke*
 - Background: Physician, companion of Paul.
 - Role: Gospel emphasizing Jesus as Son of Man; history of early church.
- **John, 1–3 John, Revelation** – *John the Apostle*
 - Background: Fisherman, “beloved disciple.”
 - Role: Gospel emphasizing Jesus as Son of God; apocalyptic visions.
- **Romans–Philemon (Pauline Epistles)** – *Paul*
 - Background: Former Pharisee, apostle to Gentiles.
 - Role: Letters of doctrine, correction, encouragement.
- **Hebrews** – *Unknown (traditionally Paul, but debated)*
 - Background: Written to Jewish Christians.
 - Role: Christ as superior High Priest.
- **James** – *James (brother of Jesus)*
 - Background: Leader of Jerusalem church.
 - Role: Practical faith and works.
- **1 & 2 Peter** – *Peter the Apostle*
 - Background: Fisherman, leader among apostles.

- Role: Encouragement under persecution.
- **Jude** – *Jude (brother of James, servant of Jesus)*
 - Background: Early church leader.
 - Role: Warning against false teachers.

Key Understanding

- **About 35–40 men wrote the Bible**, inspired by the Holy Spirit.
- They were kings, prophets, shepherds, fishermen, tax collectors, physicians, and apostles.
- None were sinless—only Christ was perfect—but God used them to record His Word faithfully.
- The diversity of backgrounds shows the Bible’s unity is divine, not human.

Ezekiel – The “Strangest” Prophet-Writer

- **Background:**
 - A priest taken into Babylonian exile (around 597 BC).
 - Called by God to be a prophet among the captives.
- **Why He Stands Out:**
 - **Extraordinary visions:**
 - **Ezekiel 1:4-28** – Vision of living creatures with four faces (man, lion, ox, eagle), wheels within wheels full of eyes, and the glory of God.
 - This imagery is unlike anything else in scripture—mystical, symbolic, and overwhelming.
 - **Symbolic actions:**
 - **Ezekiel 4:4-6** – He lay on his side for hundreds of days to symbolize Israel’s and Judah’s sins.
 - **Ezekiel 5:1-4** – He shaved his head and beard, dividing the hair into parts to represent judgment.
 - **Striking language:**
 - He describes God’s glory with vivid, almost otherworldly detail, making his book one of the most visionary and symbolic in the Bible.

Why Ezekiel Seems “Strange”

- His prophetic ministry combined **dramatic symbolic acts** with **apocalyptic visions**.
- Unlike other prophets who mainly preached or wrote poetry, Ezekiel often acted out God’s message in ways that shocked his audience.
- His visions of cherubim, wheels, and the temple are so unusual that even today they are studied with awe and mystery.

Other Candidates

- **John (Revelation):** His apocalyptic visions of beasts, dragons, and the New Jerusalem are also highly symbolic and unusual.

- **Daniel:** His visions of beasts and end-time prophecies are striking, though more structured than Ezekiel's.

Key Takeaway

If we had to highlight one “strangest” writer, **Ezekiel** stands out because:

- His visions are the most unusual in form and detail.
- His symbolic actions were extreme and dramatic.
- His book blends priestly detail with apocalyptic imagery, making him unique among Bible writers.

The Romantic Book

Nature of the Book (KJV)

- **Song of Solomon 1:2** – “Let him kiss me with the kisses of his mouth: for thy love is better than wine.” → The language is openly romantic and poetic.
- The book is structured as a dialogue between **the bride (the Shulamite woman)** and **the bridegroom (traditionally Solomon)**, with occasional commentary from companions.
- It is filled with imagery of love, beauty, longing, and intimacy.

Why It Seems Like a Romantic Novel

- It uses **sensual and affectionate language** (e.g., “thy lips are like a thread of scarlet,” Song 4:3).
- It describes **physical attraction and desire** between man and woman.
- Unlike other books, it does not directly teach laws, prophecies, or doctrine—it is poetry.

Teachings and Symbolism in Song of Solomon

Though it reads romantically, the book carries profound spiritual lessons:

1. **Marriage as God's Design**
 - The book celebrates love between a man and woman in marriage.
 - It shows that romantic love is not sinful when expressed within God's covenant.
2. **Christ and the Church (Allegory)**
 - Many interpreters see the bridegroom as a type of Christ and the bride as the Church.
 - **Ephesians 5:25-27** parallels this: “Husbands, love your wives, even as Christ also loved the church...”
 - The longing and devotion in Song of Solomon reflect the believer's relationship with Christ.

3. Purity and Commitment

- **Song 8:7** – “Many waters cannot quench love, neither can the floods drown it...”
- True love is enduring, faithful, and unbreakable—pointing to God’s covenant love.

4. Beauty of Intimacy

- The book teaches that intimacy is a gift from God, not shameful, when kept in righteousness.

Key Understanding

- The Song of Solomon is **romantic poetry**, but it is also **scripture inspired by God**.
- Its teachings are subtle: celebrating marital love, symbolizing Christ’s love for His people, and affirming purity and faithfulness.
- The reason it feels like a “romantic novel” is because it uses human love as a **picture of divine love**.

Why Proverbs Repeats Itself

- **Teaching by reinforcement**
 - Proverbs is wisdom literature, designed to be memorized and internalized.
 - Repetition helps drive home key truths (e.g., warnings against pride, laziness, dishonesty).
- **Different angles on the same truth**
 - Example:
 - **Proverbs 14:12** – “There is a way which seemeth right unto a man, but the end thereof are the ways of death.”
 - **Proverbs 16:25** – Same wording, repeated later.
 - This shows the importance of the truth—it’s worth repeating.
- **Oral tradition style**
 - Proverbs were often recited, taught to children, and passed down. Repetition ensured retention.

Why Psalms Flows and Repeats

- **Poetic parallelism**
 - Hebrew poetry often repeats ideas in slightly different words.
 - Example:
 - **Psalms 19:1** – “The heavens declare the glory of God; and the firmament sheweth his handywork.”
 - The second line restates the first with variation.
- **Meditative worship**
 - Psalms were sung and prayed. Repetition creates rhythm and emphasis.
 - Example: **Psalms 136** repeats “for his mercy endureth for ever” in every verse.
- **Emotional depth**
 - Psalms often circle back to the same themes—lament, trust, praise—showing the flow of human emotion before God.

Key Understanding

- **Proverbs** repeats truths for memorization and emphasis.
- **Psalms** repeats themes for worship, meditation, and emotional expression.
- Repetition is not redundancy—it's a teaching and worship tool.
- The flow of these books reflects their purpose: Proverbs for wisdom in daily life, Psalms for devotion and prayer.

Old Testament – Difficult or Confusing Passages

- **Genesis 6:1-4** – “Sons of God” and “daughters of men” producing giants (Nephilim). → Raises questions about angelic beings, human intermarriage, and corruption before the flood.
- **Exodus 4:24-26** – God sought to kill Moses, and Zipporah circumcised their son. → A puzzling passage about covenant obedience and God's holiness.
- **Job 1-2** – Satan appearing before God and afflicting Job. → Raises questions about the heavenly council and why God permits suffering.
- **Ezekiel 1:4-28** – Vision of wheels within wheels, creatures with four faces. → Highly symbolic, often seen as one of the strangest visions in scripture.
- **Daniel 7-8** – Beasts and horns representing kingdoms. → Apocalyptic imagery that requires interpretation.

† New Testament – Difficult or Confusing Passages

- **Matthew 27:52-53** – “And the graves were opened; and many bodies of the saints which slept arose...” → Raises questions about resurrection timing and what happened to those saints.
- **Luke 23:43** – Jesus to the thief: “Today shalt thou be with me in paradise.” → Often misunderstood as immediate heaven, but context shows it was a promise, not instant fulfillment.
- **John 6:53** – “Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you.” → Symbolic of faith and communion, but confusing if taken literally.
- **Romans 9:13** – “Jacob have I loved, but Esau have I hated.” → Raises questions about God's sovereignty and election.
- **Hebrews 6:4-6** – “It is impossible... if they shall fall away, to renew them again unto repentance.” → Difficult passage about apostasy and perseverance.
- **Revelation 12 & 13** – Dragon, beasts, and symbolic numbers (666). → Apocalyptic visions that are highly symbolic and often debated.

Why These Scriptures Confuse Readers

1. **Symbolic language** – Prophets and apocalyptic writers used visions, beasts, and imagery.
2. **Cultural context** – Ancient customs (circumcision, sacrifices) are unfamiliar today.
3. **Prophetic mystery** – Some passages are intentionally veiled until God’s appointed time.
4. **Spiritual depth** – Certain truths require spiritual discernment, not just surface reading (1 Corinthians 2:14).

Summary

- The Bible is consistent, but some passages are **hard to understand without context**.
- Old Testament confusion often comes from **visions and ancient customs**.
- New Testament confusion often comes from **symbolic language and deep doctrine**.
- The KJV itself acknowledges this: **2 Peter 3:16** – “In which are some things hard to be understood, which they that are unlearned and unstable wrest...”

Herbs and Food in the Old Testament

- **Genesis 1:29** – “Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat.” → Herbs and plants were part of mankind’s original diet.
- **Genesis 9:3** – After the flood: “Every moving thing that liveth shall be meat for you; even as the green herb have I given you all things.” → Herbs are mentioned alongside meat as God’s provision.
- **Exodus 12:8** – Israel ate the Passover lamb “with bitter herbs.” → Herbs were part of ceremonial meals.
- **Proverbs 15:17** – “Better is a dinner of herbs where love is, than a stalled ox and hatred therewith.” → Herbs symbolize simple, wholesome food compared to luxury meals.

Herbs and Food in the New Testament

- **Romans 14:2** – “For one believeth that he may eat all things: another, who is weak, eateth herbs.” → Paul acknowledges some believers ate only herbs (likely for conscience or health reasons).
- **Mark 4:32** – Jesus describes the mustard seed growing into a great herb. → Herbs are used symbolically in parables.

Early Church Diet and Health

- The early church lived simply: bread, fish, olives, figs, herbs, and wine (often diluted).
- They did not have modern medicine, but relied on:
 - **Natural foods** (grains, fruits, herbs).

- **God's provision and prayer** (James 5:14 – “Is any sick among you? let him call for the elders of the church, and let them pray over him...”).
- Longevity in biblical times was often tied to **obedience to God's laws**, clean living, and natural diet.

Key Understanding

- The Bible does mention herbs being eaten, both in daily meals and symbolic contexts.
- Some early believers ate herbs exclusively (Romans 14:2).
- Herbs were part of God's original provision for mankind (Genesis 1:29).

Key Herbs Linked to Cancer Prevention and Health Benefits

- **Turmeric (Curcumin)**
 - Potent anti-inflammatory and antioxidant.
 - Shown to fight oxidative stress and may induce cell death in certain cancer cells.
- **Ginger (Gingerol)**
 - Reduces inflammation and nausea.
 - May lower risk of colorectal cancer.
- **Garlic (Allicin & sulfur compounds)**
 - Detoxifies carcinogens.
 - Linked to reduced risk of lung and pancreatic cancers.
- **Green Tea (Catechins)**
 - Rich in polyphenols.
 - Inhibits tumor growth and angiogenesis (blood vessel formation in tumors).
- **Oregano & Thyme**
 - Contain carvacrol and thymol.
 - Offer antimicrobial and antioxidant benefits.
- **Cinnamon**
 - Anti-inflammatory and blood sugar regulating.
 - May reduce cancer cell proliferation.
- **Black Cumin (Nigella sativa)**
 - Contains thymoquinone.
 - Studied for anti-cancer and immune-boosting effects.
- **Cayenne Pepper (Capsaicin)**
 - May inhibit cancer cell growth.
 - Supports metabolism and circulation.
- **Saffron (Crocins)**
 - Antioxidant-rich.
 - Shown to promote cancer cell death in lab studies.

Other Herbs and Spices with General Health Benefits

- **Echinacea & Ginseng** – Immune support.
- **Black Pepper (Piperine)** – Enhances absorption of other beneficial compounds.
- **Rosemary & Basil** – Antioxidants that support digestion and brain health.

- **Fenugreek** – May help regulate blood sugar and cholesterol.

Key Understanding

- The **KJV Bible mentions herbs as part of God’s provision for food and healing** (Genesis 1:29, Ezekiel 47:12).
- Modern science confirms that many herbs contain compounds that fight inflammation, oxidative stress, and even cancer cell growth.

Truths about Marriage and Divorce

What the Old Testament Says

- **Deuteronomy 24:1-2** – “When a man hath taken a wife, and married her, and it come to pass that she find no favour in his eyes... then let him write her a bill of divorcement... And when she is departed out of his house, she may go and be another man’s wife.” → Under the Law of Moses, divorce was permitted, and remarriage was allowed.

† What Jesus Taught (New Testament)

- **Matthew 19:6-9** – Jesus said: “What therefore God hath joined together, let not man put asunder... Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery.” → Jesus raised the standard: divorce was never God’s original design. → Remarriage after divorce (except for fornication) is considered adultery.
- **Mark 10:11-12** – “Whosoever shall put away his wife, and marry another, committeth adultery against her.” → Very strict teaching—remarriage after divorce is adultery.

Paul’s Teaching

- **Romans 7:2-3** – “For the woman which hath an husband is bound by the law to her husband so long as he liveth... if, while her husband liveth, she be married to another man, she shall be called an adulteress.” → Marriage bond lasts until death.
- **1 Corinthians 7:10-11** – “Let not the wife depart from her husband... but if she depart, let her remain unmarried, or be reconciled to her husband.” → If separation happens, the believer is to remain unmarried or reconcile.

Key Understanding

- **Old Testament (Law of Moses):** Divorce and remarriage were permitted.

- **Jesus' teaching (New Covenant):** Divorce was allowed only for fornication; remarriage otherwise is adultery.
- **Paul's teaching:** Marriage is binding until death; if separation occurs, remain unmarried or reconcile.

So according to the **KJV New Testament**, remarriage after divorce (while the spouse is still living) is considered adultery, except in the case of fornication.

Notable Wealthy Figures in the Bible

Here are some of the most prominent examples:

1. King Solomon

- **Wealth status:** Widely considered the *richest man in the Bible*.
- **Details:** Received 666 talents of gold annually (about 25 tons), had vast trade networks, and built lavish palaces and the Temple in Jerusalem.
- **Legacy:** His wealth symbolized divine favor and wisdom.

2. King David

- **Wealth status:** Amassed great riches through military victories and tributes.
- **Details:** Collected gold, silver, and precious materials for the Temple. His kingdom was expansive and prosperous.

3. Abraham

- **Wealth status:** Very rich in livestock, silver, and gold.
- **Details:** Genesis 13:2 says, "And Abram was very rich in cattle, in silver, and in gold." He had hundreds of servants and large herds.

4. Job

- **Wealth status:** One of the greatest men of the East.
- **Details:** Owned thousands of livestock and many servants. After his trials, God restored him with *double* his previous wealth (Job 42:10).

5. Joseph (in Egypt)

- **Wealth status:** Rose from slavery to become Pharaoh's second-in-command.

- **Details:** Managed Egypt's resources during famine, controlled grain distribution, and wielded immense political and economic power.

6. Lydia (New Testament)

- **Wealth status:** A successful merchant of purple cloth.
- **Details:** Purple dye was expensive, indicating her affluence. She hosted Paul and his companions in her home (Acts 16:14-15).

7. The Rich Man (Luke 16)

- **Wealth status:** Lived in luxury daily.
- **Details:** Used as a parable to contrast earthly wealth with eternal consequences. His story warns against ignoring the poor.

8. Joseph of Arimathea

- **Wealth status:** A rich man and member of the Sanhedrin.
- **Details:** Donated his own tomb for Jesus' burial (Matthew 27:57), showing both wealth and devotion.

Biblical Perspective on Wealth

- **Wealth isn't condemned**, but the *love of money* is (1 Timothy 6:10).
- Many wealthy individuals were *faithful stewards* of their resources.
- Others, like the rich young ruler (Mark 10), struggled to prioritize spiritual over material wealth.

Summary

While many biblical figures endured poverty and hardship, **wealth was not uncommon among those favored by God or placed in positions of leadership**. The Bible presents a balanced view: wealth can be a blessing or a snare, depending on how it's used.

Most Educated and Wise Biblical Authors

1. Moses

- **Background:** Raised in Pharaoh's court, educated in all the wisdom of Egypt (Acts 7:22).
- **Writings:** Authored the first five books (Pentateuch).

- **Wisdom:** Led Israel, received the Law directly from God, and wrote with clarity and legal precision.

2. King Solomon

- **Background:** Son of David, known for asking God for wisdom.
- **Writings:** Proverbs, Ecclesiastes, Song of Solomon.
- **Wisdom:** Considered the wisest man of his time (1 Kings 4:29–34), his proverbs are still quoted globally.

3. Isaiah

- **Background:** Likely of noble birth, possibly part of the royal court.
- **Writings:** Book of Isaiah.
- **Wisdom:** His prophecies are rich in poetic structure, theology, and messianic foresight.

4. Daniel

- **Background:** Trained in Babylonian wisdom and literature (Daniel 1:4).
- **Writings:** Book of Daniel.
- **Wisdom:** Excelled among Babylonian scholars, interpreted dreams, and received apocalyptic visions.

5. Luke

- **Background:** A physician by profession (Colossians 4:14).
- **Writings:** Gospel of Luke and Acts.
- **Wisdom:** His Greek is polished and his historical detail is unmatched among Gospel writers.

6. Paul (Saul of Tarsus)

- **Background:** Trained under Gamaliel, a top Jewish scholar; Roman citizen.
- **Writings:** 13 epistles (Romans to Philemon).
- **Wisdom:** Master of theology, law, and rhetoric; his letters shaped Christian doctrine.

Other Notable Contributors

- **David:** Poet and king, author of many Psalms.
- **Ezra:** Scribe and priest, expert in the Law of Moses.
- **Matthew:** Tax collector, likely literate and numerate.
- **John:** Fisherman turned theologian, wrote with deep spiritual insight.

Divine Inspiration vs Human Education

While many biblical authors were highly educated, **the Bible emphasizes that wisdom came from God**. As 2 Timothy 3:16 says, “All scripture is given by inspiration of God.” Education enhanced their ability to write, but divine revelation was the source of truth.

2 Safe and Smart Living the Biblical Way

Bottom Feeders and Unclean Creatures

Many of the small sea creatures people eat today—such as crabs, lobsters, shrimp, and shellfish—are **bottom feeders**. They survive by consuming decaying matter, waste, and toxins from the ocean floor. In essence, they are the “clean-up crew” of the sea, designed by God to purify waters, not to be eaten.

The **King James Bible** makes this distinction clear:

- **Leviticus 11:9–12 (KJV):** *“These shall ye eat of all that are in the waters: whatsoever hath fins and scales... them shall ye eat. And all that have not fins and scales... they shall be an abomination unto you.”*
 - This excludes crabs, lobsters, shrimp, oysters, and other shellfish.

Pork and Other Unclean Animals

- **Leviticus 11:7–8 (KJV):** *“And the swine, though he divide the hoof, and be clovenfooted, yet he cheweth not the cud; he is unclean to you. Of their flesh shall ye not eat, and their carcase shall ye not touch; they are unclean to you.”*
 - Pork is explicitly forbidden.

God never abolished these dietary laws. They are part of His eternal commandments, not ceremonial shadows. **Malachi 3:6** reminds us: *“For I am the LORD, I change not.”*

Why Modern People Think It’s Okay

- **Misinterpretation of Acts 10** (Peter’s vision of the sheet): Many claim this abolished food laws. But Peter himself explained in Acts 10:28 that the vision was about **Gentiles being accepted**, not about food.
- **Tradition Over Scripture:** Constantine’s decree (321 AD) and later church councils shifted practices toward Roman customs, including Sunday worship and relaxed food laws.
- **Convenience and Culture:** Modern society values taste, tradition, and availability over obedience to God’s Word.

How God Views Eating Unclean Food

- **Isaiah 66:17 (KJV):** *“They that sanctify themselves... eating swine’s flesh, and the abomination, and the mouse, shall be consumed together, saith the LORD.”*

- God calls eating unclean food an **abomination** and warns of judgment.

Daniel's Example

When Nebuchadnezzar tried to feed Daniel and his companions with the king's meat and wine:

- **Daniel 1:8 (KJV):** *"But Daniel purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank..."*
- Daniel requested vegetables and grains instead.
- **Daniel 1:15 (KJV):** *"And at the end of ten days their countenances appeared fairer and fatter in flesh than all the children which did eat the portion of the king's meat."*

This shows that obedience to God's dietary laws leads to **health, strength, and blessing**.

Analogy for Today

Just as Daniel thrived on grains, vegetables, and clean foods, modern science confirms that plant-based diets reduce disease risk and promote longevity. Meanwhile, unclean animals like pork and shellfish carry parasites (*Trichinella* in pork), toxins, and cholesterol that harm the body.

Conclusion

- God's food laws were never abolished.
- Clean animals: those with fins and scales (fish), those that chew the cud and have split hooves (cattle, sheep, goats).
- Unclean animals: swine, shellfish, bottom feeders, predators.
- Eating unclean food is called an **abomination** in Scripture.
- Daniel's refusal of the king's meat shows the blessing of obedience.
- Modern health science aligns with God's Word: clean foods sustain life, unclean foods bring disease.

Pig's Eating Habits and Physiology

- **Bottom-feeding omnivore:** Pigs eat garbage, feces, dead animals, and toxins. They are scavengers by design.
- **No sweat glands:** Pigs cannot sweat, so toxins and heavy metals remain in their flesh and fat.
- **Does not chew cud:** Unlike cattle, pigs don't rechew food to filter toxins. This means **impurities remain in their bloodstream and tissues**.
- **Rapid digestion:** Food passes through a pig's system in ~4 hours, compared to ~24 hours in a cow. Less time for filtering toxins.

Scientific Risks of Eating Pork

1. **Parasites**

- *Trichinella spiralis* (trichina worm) can cause **trichinosis**, leading to muscle pain, fever, and organ damage.
- Even well-cooked pork may not eliminate all risks if contaminated.
- 2. **Toxins and Pathogens**
 - Pork is prone to **salmonella, listeria, and hepatitis E**.
 - Studies show pork can carry **high levels of toxins and bacteria** due to pigs' scavenger diet.
- 3. **Chronic Disease Links**
 - High pork consumption is linked to **liver cancer, cirrhosis, multiple sclerosis, and cardiovascular disease**.
 - Pork fat is high in cholesterol and saturated fat, contributing to heart disease.
- 4. **Antibiotics and Hormones**
 - Modern pig farming uses antibiotics and growth hormones, leaving residues in meat.
 - This contributes to **antibiotic resistance** and hormonal imbalance in humans.

Why Pork Is “Toxic Flesh”

- Because pigs don't sweat or chew cud, **toxins remain in their flesh and blood**.
- When humans eat pork, they ingest those toxins, parasites, and pathogens.
- This aligns perfectly with God's command: He forbade pork because He designed pigs as **waste processors**, not food.

Conclusion

- **Scripture:** God calls pork unclean and an abomination.
- **Science:** Pork carries parasites, toxins, and disease risks.
- **Pig biology:** Designed to clean the environment, not to nourish humans.

So, pork is “bad” not because of superstition, but because **God's law and science agree**: it is unsafe, unhealthy, and spiritually defiling.

In modern diets, pork shows up both in obvious forms (like bacon and ham) and in hidden ways (like gelatin in sweets or enzymes in bread). Processed meats such as polony, viennas, and Russians are typically made from pork mixed with beef, chicken, fillers, and preservatives.

Common Pork Products People Eat Today

- **Fresh cuts:** pork chops, pork ribs, pork belly
- **Cured meats:** bacon, ham, prosciutto
- **Sausages:** pork sausages, bratwurst, salami, pepperoni
- **Pulled pork:** popular in sandwiches and BBQ
- **Pork mince:** used in pies, dumplings, and meatballs

Processed Foods That May Contain Hidden Pork

Many everyday foods contain pork derivatives without consumers realizing it:

- **Bread, tortillas, donuts:** may use *L-cysteine* (often derived from pig hair) as a dough softener
- **Candies, marshmallows, sugared cereals:** often contain *gelatin* from pork
- **Ice cream, yogurt, puddings:** gelatin or stabilizers from pork
- **Chewing gum:** sometimes uses pork-based gelatin
- **Snack foods:** some chips and flavored crackers use pork fat or enzymes
- **Capsules and vitamins:** gelatin casings often come from pork

What Polony, Viennas, and Russians Are Made Of

Processed deli meats in South Africa often combine pork with other meats and fillers:

- **Polony:**
 - Typically a finely ground sausage made of **pork and beef**, encased in red/orange skin.
 - Contains high fat, sodium, nitrates, and preservatives.
 - Similar to bologna, often used in sandwiches.
- **Viennas:**
 - Small sausages made from **pork, beef, and chicken**, plus starch, soy protein, and flavor enhancers.
 - Smoked or boiled, commonly eaten with bread or as hot dogs.
- **Russians:**
 - Larger smoked sausages made from **pork, beef, mechanically deboned chicken**, soy protein, starch, salt, sugar, MSG, and preservatives like sodium nitrite.
 - Known for their smoky flavor and high fat content.

Health Note

- These processed meats are **high in fat, sodium, and preservatives**, linked to increased risk of heart disease and certain cancers.
- From a **biblical perspective (Leviticus 11:7–8)**, pork is considered unclean, and modern science confirms its risks when consumed regularly.

In summary: Pork is eaten directly in cuts like bacon and ham, but it also hides in everyday foods like bread, candy, and ice cream. Processed meats such as polony, viennas, and Russians are largely pork-based, mixed with fillers and preservatives, making them both biblically unclean and scientifically unhealthy.

Sources: Price of Meat, American Halal FoundationAmerican Halal Foundation, Chef's Resource, Eskort (Smoked Russians ingredients)Eskort+1, TimesMojo (Polony ingredients)

God's Original Eating Plan

- **Genesis 1:29 (KJV):** *“And God said, Behold, I have given you every herb bearing seed... and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat.”*
 - God's first diet for mankind was **plant-based**: fruits, grains, seeds, and nuts.
- **Genesis 2:9:** God planted a garden with trees “pleasant to the sight, and good for food.”
- Meat was only permitted **after the Flood** (Genesis 9:3), but even then, God distinguished between **clean and unclean animals** (Genesis 7:2, Leviticus 11).

The original plan was **vegan/vegetarian**, designed for health, longevity, and purity.

Foods Jesus Ate (According to the KJV)

Jesus lived in a Jewish culture that followed Mosaic dietary laws:

- **Bread and grains:**
 - *“I am the bread of life”* (John 6:35). Bread was a staple, often whole-grain barley or wheat.
- **Fruits and vegetables:**
 - Grapes, figs, olives, dates, cucumbers, melons (Deuteronomy 8:8).
- **Legumes and pulses:**
 - Lentils and beans (Genesis 25:34).
- **Fish:**
 - Clean fish with fins and scales (Luke 24:42–43).
- **Olive oil and honey:**
 - Used for cooking and sweetness (Luke 7:46, Proverbs 24:13).

Jesus and His disciples followed the **clean food laws** of Leviticus 11. He never ate pork, shellfish, or unclean animals.

Why Some Foods Are Unsafe Today

- **Pollution and chemicals:**
 - Fish now often contain mercury, microplastics, and industrial toxins.
 - Fruits and vegetables are sprayed with pesticides and herbicides.
 - Meat is treated with hormones, antibiotics, and preservatives.
- **Industrial farming:**
 - Animals are fed unnatural diets, making their flesh more toxic.
 - Bottom-feeding seafood (shrimp, crabs, lobsters) absorb heavy metals and waste.
- **Processed foods:**
 - Polony, viennas, and Russians contain pork, fillers, nitrates, and chemicals linked to cancer.

Even foods once safe in Jesus' time can now be hazardous due to modern contamination.

What the Original Vegan/Vegetarian Diet Looks Like Today

To align with God’s original plan and avoid modern toxins, a safe diet would emphasize:

- **Whole grains:** brown rice, oats, barley, millet, quinoa
- **Legumes:** beans, lentils, chickpeas, peas
- **Fruits:** apples, grapes, figs, dates, melons, berries
- **Vegetables:** leafy greens, cucumbers, carrots, onions, garlic
- **Nuts and seeds:** almonds, walnuts, flaxseed, sunflower seeds
- **Healthy oils:** olive oil, coconut oil (cold-pressed)
- **Clean water:** filtered to avoid heavy metals and chemicals

This mirrors the **Daniel diet** (Daniel 1:12–15), where he ate “pulse” (grains and legumes) and water, and was healthier than those who ate the king’s meat.

Conclusion

- God’s original plan was **plant-based** (Genesis 1:29).
- Jesus ate **clean foods**—bread, fruits, vegetables, fish, and olive oil.
- Modern pollution makes many foods unsafe, especially pork, shellfish, and chemically treated meat.
- The safest diet today, in harmony with Scripture and science, is a **whole-food vegetarian/vegan diet**, rich in grains, fruits, vegetables, nuts, and seeds.

The Scripture in Question

- **Matthew 15:11 (KJV):** *“Not that which goeth into the mouth defileth a man; but that which cometh out of the mouth, this defileth a man.”*

At first glance, some people claim this means food laws no longer matter. But the context shows Jesus was **not talking about clean vs. unclean meats**. He was addressing the **Pharisees’ traditions about ritual handwashing** before eating.

The Context

- The Pharisees accused Jesus’ disciples of eating with “unwashed hands” (Matthew 15:2).
- Jesus rebuked them for elevating **human traditions** above God’s commandments (Matthew 15:3–9).
- His statement in verse 11 was about **spiritual defilement**, not dietary law.
- In verse 18, He explains: *“But those things which proceed out of the mouth come forth from the heart; and they defile the man.”*
 - Evil thoughts, lies, hatred, and immorality defile a person—not food eaten with unwashed hands.

Jesus Did Not Abolish Food Laws

- Jesus Himself kept the dietary laws of Leviticus 11. He never ate pork, shellfish, or unclean animals.
- **Matthew 5:17–18 (KJV):** *“Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil... Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law.”*
- Heaven and earth still stand—so God’s food laws remain.

Why People Misuse This Verse Today

- Many use Matthew 15:11 to justify eating pork, crabs, shrimp, and other unclean foods.
- But Jesus was speaking about **moral defilement**, not dietary permission.
- To claim otherwise contradicts Isaiah 66:17, where God condemns those who eat swine’s flesh even in the last days.

Analogy with Daniel

Just as Daniel refused the king’s meat (Daniel 1:8) and thrived on grains and vegetables, obedience to God’s food laws brings health and blessing. Jesus’ teaching in Matthew 15 was about **the heart**, not about abolishing the dietary distinctions God gave for our good.

Conclusion

- **Matthew 15:11** is about **spiritual defilement from evil words and actions**, not about abolishing clean/unclean food laws.
- Jesus upheld God’s commandments, including dietary laws.
- Modern misuse of this verse is based on misunderstanding the context.
- God’s original plan (Genesis 1:29) and His eternal law (Leviticus 11) still stand.

Why the Ten Commandments Were Written on Stone

- **Exodus 31:18 (KJV):** *“And he gave unto Moses... two tables of testimony, tables of stone, written with the finger of God.”*
 - Written on **stone**, not parchment, to symbolize permanence and eternity.
 - Stone cannot be erased or altered easily—God’s law is **unchanging**.
- **Psalms 111:7–8 (KJV):** *“All his commandments are sure. They stand fast for ever and ever, and are done in truth and uprightness.”*
 - God’s commandments are **eternal**, not temporary.

Grace vs. Law — The Misunderstanding

Many today say: “*We are saved by grace, not by works.*” This is true in part, but often misused to reject obedience.

- **Ephesians 2:8–9 (KJV):** “*For by grace are ye saved through faith... not of works, lest any man should boast.*”
 - Salvation is by grace, not earned by works.
 - But Paul continues in verse 10: “*For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.*”
 - Grace saves us **unto obedience**, not lawlessness.

Love and Commandment-Keeping

- **John 14:15 (KJV):** “*If ye love me, keep my commandments.*”
 - Love is proven by obedience. Grace does not cancel commandments—it empowers us to keep them.
- **1 John 5:3 (KJV):** “*For this is the love of God, that we keep his commandments: and his commandments are not grievous.*”
 - Obedience is not a burden—it is love in action.

Faith and Works Together

- **James 2:17–18 (KJV):** “*Even so faith, if it hath not works, is dead, being alone. Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works.*”
 - Faith without obedience is **dead faith**.
 - Works are the evidence of true faith.
- **Romans 3:31 (KJV):** “*Do we then make void the law through faith? God forbid: yea, we establish the law.*”
 - Faith does not abolish the law—it confirms it.

Why “Grace Alone” Is Dangerous

- It excuses sin by saying “God’s grace covers me,” while ignoring His eternal law.
- **Hebrews 10:26 (KJV):** “*For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins.*”
 - Grace is not a license to sin.
- **Romans 6:1–2 (KJV):** “*What shall we say then? Shall we continue in sin, that grace may abound? God forbid.*”

Conclusion

- The Ten Commandments were written on **stone** to show they are eternal.

- Grace saves us, but obedience proves our love and faith.
- Jesus said: *“If ye love me, keep my commandments.”*
- James said: *“Faith without works is dead.”*
- Paul said: *“We establish the law.”*

Grace and law are not enemies—they work together. Grace forgives, law guides, and obedience proves love.

What Revelation Says

- **Revelation 14:12 (KJV):** *“Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus.”*
 - The saints are defined by **two things**:
 1. Keeping God’s commandments
 2. Holding the faith of Jesus
- **Revelation 22:14 (KJV):** *“Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.”*
 - Eternal life is promised to those who **do His commandments**.

Religions Emphasizing *Works-Based Salvation*

These traditions often teach that salvation or spiritual progress comes primarily through human effort, rituals, or deeds:

- **Judaism (Rabbinic):** Focus on Torah observance, rituals, and works of law.
- **Islam:** Salvation tied to obedience to the Five Pillars, good deeds, and avoiding sin.
- **Roman Catholicism (traditional):** Historically emphasized sacraments, penance, indulgences, and works as necessary for salvation.
- **Hinduism/Buddhism:** Spiritual progress through karma, meditation, and moral works.

The danger here: Works without Christ cannot save. *“By the deeds of the law there shall no flesh be justified”* (Romans 3:20).

Religions/Groups Emphasizing *Grace Alone Without Obedience*

These traditions often claim that because Jesus died on the cross, obedience to God’s law is no longer required:

- **Certain Protestant/Evangelical groups:** Teach “once saved, always saved,” or that grace alone covers all sin, even without repentance or obedience.
- **Hyper-grace movements:** Claim the Ten Commandments are “Old Testament” and no longer binding.
- **Nominal Christianity:** Many believers say “Jesus paid it all” but ignore Sabbath, dietary laws, or moral commandments.

The danger here: Grace without obedience is lawlessness. *“Shall we continue in sin, that grace may abound? God forbid.”* (Romans 6:1–2).

The Biblical Balance: Faith + Works

- **John 14:15 (KJV):** *“If ye love me, keep my commandments.”*
- **James 2:17–18 (KJV):** *“Even so faith, if it hath not works, is dead, being alone... I will shew thee my faith by my works.”*
- **Romans 3:31 (KJV):** *“Do we then make void the law through faith? God forbid: yea, we establish the law.”*

True religion is not *works alone* or *grace alone*. It is **faith in Jesus + obedience to God’s commandments**. Grace forgives, but obedience proves love.

Conclusion

- Religions based on **works alone** miss the cross.
- Religions based on **grace alone without obedience** miss the commandments.
- Revelation is clear: Only those who **keep the commandments of God AND the faith of Jesus** will enter the Kingdom.

The Day of Worship Matters

- **Exodus 20:8–11 (KJV):** *“Remember the sabbath day, to keep it holy... the seventh day is the sabbath of the LORD thy God.”*
 - God sanctified **the seventh day (Saturday)**, not just “any day.”
- **Isaiah 58:13–14 (KJV):** *“If thou turn away thy foot from the sabbath... and call the sabbath a delight... then shalt thou delight thyself in the LORD.”*
 - Blessing is tied to honoring the true Sabbath.

Worship on any other day may be sincere, but it is not the day God commanded.

The Foundation of the Church Matters

- **Matthew 7:24–25 (KJV):** *“Whosoever heareth these sayings of mine, and doeth them... is like a wise man, which built his house upon a rock.”*
 - The true church must be built on **Christ’s words** (Scripture), not human tradition.
- **John 17:17 (KJV):** *“Sanctify them through thy truth: thy word is truth.”*
 - The foundation must be **Bible truth alone (sola scriptura)**.

A church built on “lesser light” or tainted truth is like a house on sand—it cannot stand in the day of judgment.

Why “Any Church” Is Not Enough

- **2 Corinthians 6:14–15 (KJV):** *“What fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?”*
 - Mixing truth with error is dangerous.
- **Revelation 18:4 (KJV):** *“Come out of her, my people, that ye be not partakers of her sins.”*
 - God calls His people out of false systems of worship.

The Testimony of Jesus + Commandments

- **Revelation 14:12 (KJV):** *“Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus.”*
- **Revelation 22:14 (KJV):** *“Blessed are they that do his commandments, that they may have right to the tree of life.”*

The true church is defined by **commandment-keeping and faith in Jesus**. Not just faith alone, not just tradition, but obedience + testimony.

Conclusion

- It **does matter** what day you worship—God sanctified the seventh day.
- It **does matter** what church you attend—only those built on the Bible alone (*sola scriptura*) stand on the Rock.
- Churches built on tradition, compromise, or “lesser light” are dangerous because they mix truth with error.
- Revelation is clear: only those who **keep the commandments of God and the faith of Jesus** will enter the Kingdom.

Why This Matters

Many churches teach that the commandments were “nailed to the cross” or that “any day is fine.” But the Bible says:

- **Matthew 5:17–18 (KJV):** *“Think not that I am come to destroy the law... Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law.”*
 - Heaven and earth still stand—so the law still stands.
- **Malachi 3:6 (KJV):** *“For I am the LORD, I change not.”*
 - God’s law is eternal, not subject to human tradition.

Seventh-Day Foundational Beliefs

Distinctives that align with Scripture:

- **Sabbath observance** (Saturday, the seventh day).
- **Sola scriptura** (Bible alone as authority).
- **Health reform** (echoing Daniel's plant-based diet).
- **Second Coming focus** (Revelation 22:12).
- **Commandment-keeping** as evidence of faith.

The Danger of "Grace Alone Without Law"

- **Romans 6:1–2 (KJV):** *"Shall we continue in sin, that grace may abound? God forbid."*
- **James 2:17 (KJV):** *"Even so faith, if it hath not works, is dead, being alone."*

Grace saves, but obedience proves love. Seventh-day foundational churches emphasize this balance.

Conclusion

- The only churches that fully uphold the **Ten Commandments—including the Sabbath written in stone—are those with Seventh-day foundations.**
- Revelation confirms that the saints are those who **keep God's commandments and the faith of Jesus.**
- Any system built on "lesser light" or tradition risks being tainted truth, not pure sola scriptura.

Timeline of the Sabbath

Creation (Genesis)

- **Genesis 2:2–3 (KJV):** *"And on the seventh day God ended his work... And God blessed the seventh day, and sanctified it."*
- The Sabbath was established at creation, before sin, as a universal law for all humanity.

Israel and the Ten Commandments

- **Exodus 20:8–11 (KJV):** *"Remember the sabbath day, to keep it holy... the seventh day is the sabbath of the LORD thy God."*
- Written on **stone tablets** by God's own finger (Exodus 31:18), showing permanence.
- Israel was commanded to keep the Sabbath as a sign of covenant (Exodus 31:16–17).

Jesus and the Apostles

- **Luke 4:16 (KJV):** *“And, as his custom was, he went into the synagogue on the sabbath day, and stood up for to read.”*
- Jesus kept the Sabbath faithfully.
- **Acts 13:42–44 (KJV):** Paul preached to Gentiles on the Sabbath, showing it was still observed after the cross.
- The New Testament never records a change of the Sabbath.

Roman Change to Sunday

- **AD 321:** Emperor Constantine issued a civil decree making **Sunday** a day of rest.
- Later church councils (Laodicea, 364 AD) enforced Sunday worship and forbade Sabbath observance.
- This was a **human tradition**, not a biblical command.

Middle Ages

- The Roman Catholic Church promoted Sunday as the “Lord’s Day,” claiming authority to change times and laws (Daniel 7:25 prophecy).
- Sabbath-keepers were persecuted, but small groups preserved the seventh-day truth.

Reformation and Sola Scriptura

- Reformers emphasized **Bible alone (sola scriptura)**, but most retained Sunday worship.
- A remnant continued to uphold the seventh-day Sabbath.

Modern Seventh-Day Churches

- **19th century onward:** Seventh-day Adventists and other Sabbath-keeping groups restored the biblical Sabbath.
- Their foundation is **commandment-keeping + faith in Jesus** (Revelation 14:12).
- They align with sola scriptura, rejecting human tradition.

Conclusion

- The Sabbath began at **creation**, was written in **stone**, kept by **Jesus and the apostles**, and never abolished.
- Human tradition shifted worship to Sunday, but this was **not biblical**.
- Revelation prophesies a remnant who will **keep the commandments of God and the faith of Jesus**—a description that matches Seventh-day foundational churches today.

Modern Living Examples of Empty Faith

- **Social media religion:** People post Bible verses or “God is good” online but ignore the suffering around them.
- **Prosperity focus:** Some attend church faithfully but only pursue wealth and comfort, neglecting the poor in their own communities.
- **Selective charity:** Giving to causes that make them look good publicly, but refusing to help neighbors in quiet need.
- **Church attendance without compassion:** Going to church every week, yet walking past the homeless, ignoring the sick, or gossiping about the oppressed.
- **Words without deeds:** Saying “I’ll pray for you” but never offering food, shelter, or practical help.

How God Views Such People (KJV)

- **James 2:15–17:** *“If a brother or sister be naked, and destitute of daily food, And one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit? Even so faith, if it hath not works, is dead, being alone.”*
 - Faith without action is **dead faith**.
- **1 John 3:17–18:** *“But whoso hath this world’s good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? My little children, let us not love in word, neither in tongue; but in deed and in truth.”*
 - Love must be shown in **deeds**, not just words.
- **Matthew 25:41–45:** *“For I was an hungred, and ye gave me no meat: I was thirsty, and ye gave me no drink... Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me.”*
 - Ignoring the needy is the same as ignoring Christ Himself.
- **Isaiah 58:6–7:** *“Is not this the fast that I have chosen? to loose the bands of wickedness... to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house?”*
 - True worship is **justice and mercy**, not empty ritual.

Conclusion

- Modern life is full of people who **profess God with their lips but deny Him with their actions**.
- God calls this hypocrisy and warns that **faith without works is dead**.
- True followers of Christ are recognized not by words alone, but by **compassion, justice, and obedience**.

Paganism in the Modern Church and World

Many modern holidays, sports, and symbols have roots in ancient Egyptian and Roman paganism. From Easter eggs to Olympic games, echoes of polytheistic rituals and sun worship still shape our cultural calendar and public spectacles.

Holidays with Pagan Origins

Here are some major holidays with roots in Egyptian, Roman, or broader pagan traditions:

- **Easter (linked to Ishtar/Astarte):**
 - *Origin:* Fertility goddess worship (Ishtar in Mesopotamia, Astarte in Phoenicia).
 - *Symbols:* Eggs and rabbits—ancient fertility symbols.
 - *Timing:* Spring equinox, a time of renewal and rebirth.
- **Christmas (Saturnalia & Sol Invictus):**
 - *Origin:* Roman Saturnalia (Dec 17–23) and Sol Invictus (Dec 25).
 - *Symbols:* Yule logs, evergreen trees, gift-giving—all pre-Christian.
 - *Jesus' birth:* Not originally celebrated in December.
- **Halloween (Samhain & Lemuria):**
 - *Origin:* Celtic Samhain and Roman Lemuria (a festival of the dead).
 - *Symbols:* Costumes, jack-o'-lanterns, and honoring spirits of the dead.
- **Valentine's Day (Lupercalia):**
 - *Origin:* Roman fertility festival honoring Faunus and Romulus/Remus.
 - *Symbols:* Love, fertility, and purification rites.
- **May Day (Beltane & Floralia):**
 - *Origin:* Celtic Beltane and Roman Floralia.
 - *Symbols:* Maypole dancing, flowers, and fertility rites.

Sports and Spectacles with Pagan Roots

Many modern sports and public games echo ancient pagan rituals:

- **Olympic Games (Greek and Roman):**
 - *Origin:* Honored Zeus and later Roman gods.
 - *Rituals:* Included sacrifices, parades, and temple dedications.
 - *Modern echo:* Olympic torch relay mimics ancient fire worship.
- **Chariot Racing & Gladiator Games:**
 - *Origin:* Roman festivals like Ludi Romani, honoring Jupiter.
 - *Modern echo:* NASCAR, horse racing, and even football stadiums mimic the arena spectacle.
- **Boxing and Wrestling:**
 - *Origin:* Sacred combat in Egyptian and Greek rituals.
 - *Symbolism:* Strength, dominance, and divine favor.

Christmas, Santa Claus, and the Christmas tree all have deep roots in pagan traditions—particularly from Roman, Norse, and Germanic cultures. While modern Christianity overlays these with biblical themes, their origins are not found in Scripture and often contradict God’s commands against idolatry.

The Pagan Origins of Christmas

- **Date of December 25:** Not found in the Bible. Early Christians adopted this date to coincide with **Roman pagan festivals**:
 - **Saturnalia** (Dec 17–23): A festival honoring Saturn, god of agriculture, marked by feasting, gift-giving, and role reversals.
 - **Dies Natalis Solis Invicti** (Dec 25): “Birthday of the Unconquered Sun,” celebrating the winter solstice and sun god Sol Invictus.
- **Why Christians adopted it:** To ease conversion of pagans by blending familiar customs with Christian meaning. But this **compromise introduced non-biblical elements** into worship.

Santa Claus: From Odin to Saint Nick

- **Saint Nicholas:** A 4th-century bishop known for generosity. Over time, legends merged with **Norse mythology**.
- **Odin (Woden):** Norse god who rode a flying horse through the sky during Yule, rewarding or punishing children—a **clear prototype for Santa Claus**.
- **Modern Santa:** Developed in 19th-century America, with red suit, sleigh, and reindeer—**none of which are biblical**.

The Christmas Tree: Pagan Symbol of Fertility and Sun Worship

- **Origin:** Ancient Germans and Celts decorated evergreen trees during winter solstice to honor **fertility gods and the sun**.
- **Yule Trees:** Used in Norse Yule festivals to symbolize life amid winter death.
- **Christian adaptation:** Martin Luther is said to have added candles to a tree to represent Christ as the light of the world—but this was centuries after Christ.

What the Bible Says About Trees and Idolatry

- **Jeremiah 10:2–4 (KJV):**

“Learn not the way of the heathen... For the customs of the people are vain: for one cutteth a tree out of the forest... they deck it with silver and with gold...”

➤ This passage is often cited as a **rebuttal of pagan tree worship**, though some argue it refers to carved idols. Still, the **parallels to modern Christmas trees are striking**.

- **Exodus 20:4–5:** “*Thou shalt not make unto thee any graven image... Thou shalt not bow down thyself to them...*”

➤ God forbids **mixing worship with pagan symbols**.

Final Thought

Christmas, as celebrated today, is a **fusion of Christian themes with pagan rituals**. The Bible never commands us to celebrate Christ’s birth—let alone with trees, Santa, or December 25. For those seeking to honor God in spirit and truth (John 4:24), this raises serious questions about **spiritual compromise and idolatry**.

Valentine’s Day originated from violent and sexually charged pagan rituals—not Christian love. Its roots in the Roman festival of Lupercalia involved animal sacrifice, fertility rites, and random coupling, making its foundation spiritually dark and morally corrupt.

The Dark Origins of Valentine’s Day

Valentine’s Day is often seen as romantic, but its history is far from innocent:

Lupercalia (Feb 15)

- **Roman fertility festival** honoring **Faunus** (god of nature) and **Lupa**, the she-wolf who nursed Romulus and Remus.
- **Rituals included:**
 - **Animal sacrifices** (goats and dogs).
 - **Whipping women** with strips of goat hide (called *februa*) to promote fertility.
 - **Random sexual pairings:** Men drew women’s names from a box to be matched for the festival—or longer.

Juno Februa (Feb 14)

- Honored **Juno**, goddess of women and marriage.
- Women’s names were drawn by men for sexual companionship.
- This practice was later “Christianized” by associating it with **Saint Valentine**, a martyr whose story is unclear and possibly fabricated.

Pagan Symbols Still Used Today

Symbol	Pagan Meaning	Modern Use
Cupid	Roman god of lust (Eros in Greek)	Mascot of romantic love

Symbol	Pagan Meaning	Modern Use
Hearts	Ancient symbol of fertility and sensuality	Love and affection
Red Roses	Sacred to Venus, goddess of love	Romantic gift
Valentines	Originally tokens of sexual pairing	Cards and gifts

Biblical Warnings Against Pagan Practices

- **Jeremiah 10:2:** *“Learn not the way of the heathen...”*
- **Deuteronomy 12:30–31:** *“Take heed... that thou inquire not after their gods, saying, How did these nations serve their gods?... Thou shalt not do so unto the Lord thy God...”*
- **2 Corinthians 6:14–17:** *“What fellowship hath righteousness with unrighteousness?... Come out from among them...”*

God warns against blending His worship with pagan customs. Valentine’s Day, rooted in **lust, violence, and idolatry**, contradicts biblical holiness.

Final Thought

Valentine’s Day may seem harmless, but its **foundation is spiritually corrupt**. For believers seeking to honor God in truth, this holiday represents **a compromise with paganism**, not a celebration of biblical love.

While cricket and soccer are not inherently satanic, some critics argue that aspects of modern sports culture—such as idolatry, ritualism, and distraction from spiritual priorities—mirror ancient pagan practices and can be spiritually compromising. The concern is less about the sport itself and more about how it's elevated in society.

Ancient Pagan Roots of Competitive Sports

Many sports trace their structure and spectacle to ancient religious rituals:

- **Greek Olympics:** Held to honor Zeus, involving sacrifices and temple ceremonies.
- **Roman Gladiator Games:** Dedicated to Mars and other gods, often involving death and spectacle.
- **Mesoamerican Ball Games:** Ritualistic contests where losers were sometimes sacrificed.

These events were **not just entertainment—they were acts of worship**.

Soccer and Cricket: Modern Echoes of Pagan Ritual?

While not satanic by design, critics point to these concerns:

1. Idolatry of Athletes

- Fans worship players like gods—chanting, wearing their names, and defending them passionately.
- Scripture warns: *“Thou shalt have no other gods before me.”* (Exodus 20:3)

2. Ritualistic Elements

- Pre-game ceremonies, national anthems, and symbolic gestures (e.g., hand signs, jersey numbers) resemble ancient rites.
- Stadiums mimic ancient arenas—**temples of sport**.

3. Distraction from God

- Time, money, and emotional energy are poured into sports while spiritual disciplines are neglected.
- *“Love not the world, neither the things that are in the world...”* (1 John 2:15)

4. Occult Symbolism

- Some teams and logos use **sun symbols, pyramids, or occult signs**.
- Freemasonry and Illuminati theories often cite sports as tools of mass distraction and control.

Psychological Manipulation and Spiritual Impact

- **Emotional highs and lows:** Fans experience intense mood swings based on wins and losses.
- **Tribalism and division:** Rivalries foster hatred, violence, and pride.
- **Sunday games:** Often replace Sabbath worship, subtly shifting allegiance.

Final Thought

Cricket and soccer aren’t satanic in themselves—but when they become **objects of worship, tools of distraction, or platforms for occult symbolism**, they can be spiritually dangerous. The Bible calls for **discernment and separation from worldly idolatry**.

One of the most deeply rooted pagan festivals absorbed into Roman Catholic tradition is All Saints’ Day and All Souls’ Day (Nov 1–2), which evolved from the Celtic festival of Samhain—a spiritually dark celebration of the dead. This fusion gave rise to Halloween and introduced ancestor veneration and occult symbolism into Christian practice.

All Saints' Day & All Souls' Day: Pagan Roots in Samhain

- **Samhain (Oct 31–Nov 1):** Ancient Celtic festival marking the end of harvest and the beginning of winter. Believed to be a time when the veil between the living and dead was thinnest.
 - Involved **bonfires, costumes, and offerings to spirits.**
 - Practiced **divination, necromancy, and spirit appeasement.**
- **Roman Catholic adaptation:**
 - **All Saints' Day (Nov 1):** Honors all canonized saints.
 - **All Souls' Day (Nov 2):** Prayers for the dead in purgatory.
 - These were **strategically placed** to absorb Samhain and redirect pagan devotion toward Christian figures.
- **Spiritual concerns:**
 - Promotes **communication with the dead**, which Scripture forbids (Deuteronomy 18:10–12).
 - Encourages **rituals for the dead**, resembling ancestor worship.
 - Introduces **occult themes** into Christian liturgy.

Halloween: The Cultural Offshoot

- **Derived from “All Hallows’ Eve”** (Oct 31), the night before All Saints’ Day.
- Retains **Samhain’s symbols:**
 - **Jack-o’-lanterns** (spirit lights)
 - **Costumes** (to ward off or mimic spirits)
 - **Trick-or-treating** (echoes ancient offerings)

Despite its Christian veneer, Halloween remains **steeped in occult imagery and practices.**

Biblical Warnings

- **Leviticus 19:31:** *“Regard not them that have familiar spirits, neither seek after wizards...”*
- **Deuteronomy 18:10–12:** Condemns **necromancy, divination, and consulting the dead.**
- **Isaiah 8:19:** *“Should not a people seek unto their God? for the living to the dead?”*

Final Thought

All Saints’ Day and All Souls’ Day may appear holy, but their **foundation in Samhain and ancestor veneration** makes them spiritually compromised. The Roman Catholic Church’s adoption of these dates reflects a broader pattern of **absorbing pagan rituals** into Christian tradition—often at the cost of biblical purity.

How God Views Pagan Traditions and Symbols

The Bible is clear: **God is jealous for His worship**, and He does not tolerate mixing His truth with pagan customs.

Key Scriptures (KJV):

- **Deuteronomy 12:30–31** *“Take heed... that thou inquire not after their gods... Thou shalt not do so unto the Lord thy God: for every abomination... have they done unto their gods...”* ➤ God forbids adapting pagan worship styles—even if we claim to honor Him.
- **Jeremiah 10:2–3** *“Learn not the way of the heathen... for the customs of the people are vain...”* ➤ Pagan customs are spiritually empty and offensive to God.
- **2 Corinthians 6:17** *“Wherefore come out from among them, and be ye separate... and I will receive you.”* ➤ God calls for separation, not assimilation.

Bringing Defiled Things into Our Homes

When we decorate with pagan symbols, celebrate occult-rooted holidays, or wear costumes tied to ancient rituals, we:

- **Invite spiritual contamination:** These items often carry symbolic meaning that honors false gods.
- **Open doors to curses:** Disobedience brings consequences (Deuteronomy 28).
- **Confuse our children:** Mixing truth with tradition teaches compromise, not conviction.

“Neither shalt thou bring an abomination into thine house, lest thou be a cursed thing like it...”
— Deuteronomy 7:26

Lucifer’s Strategy: Deception Through Culture

Lucifer (Satan) doesn’t always attack with obvious evil—he often uses **subtle tools**:

- **Traditions of men:** Jesus rebuked the Pharisees for replacing God’s commandments with human customs (Mark 7:7–9).
- **Symbols and festivals:** Pagan holidays rebranded as “Christian” still carry spiritual baggage.
- **Distraction and dilution:** Sports, entertainment, and holidays shift focus from God’s appointed times (like the Sabbath and biblical feasts).

“And no marvel; for Satan himself is transformed into an angel of light.” — 2 Corinthians 11:14
➤ He disguises deception as beauty, joy, and tradition.

Final Thought: God Demands Purity, Not Blended Worship

God is holy, and He calls His people to be **set apart**. Participating in pagan-rooted traditions—even with good intentions—**dishonors His authority** and aligns us with spiritual forces that oppose Him.

“Be ye holy; for I am holy.” — 1 Peter 1:16 ➤ Holiness means rejecting what is defiled, even if it’s popular or nostalgic.

The Roman Catholic system has altered or broken *at least five* of God’s Ten Commandments in its doctrine and practice, according to a biblical and historical analysis. Many Protestant and evangelical churches have followed suit, especially in changing the Sabbath and embracing pagan-rooted traditions.

How God’s Law Has Been Altered or Broken

Here’s a breakdown based on the **Ten Commandments (Exodus 20:1–17, KJV)**:

1. Commandment 1: No other gods before Me

- **Violation:** Veneration of saints, Mary, and angels can resemble polytheism.
- **Impact:** Prayers to intermediaries undermine God’s exclusive worship.

2. Commandment 2: No graven images

- **Violation:** Use of statues, icons, and relics in worship.
- **Impact:** Catholic catechism *removes this commandment* and splits the 10th to maintain the count.

3. Commandment 3: Do not take God’s name in vain

- **Violation:** Use of God’s name in rituals not authorized by Scripture.
- **Impact:** Sacraments and liturgies may invoke God’s name in ways He did not command.

4. Commandment 4: Remember the Sabbath day

- **Violation:** Changed Sabbath from Saturday to Sunday.
- **Impact:** Direct contradiction of God’s sanctified day (Genesis 2:3, Exodus 20:8–11).

10. Commandment 10: Do not covet

- **Violation:** Split into two to compensate for removing the second commandment.
- **Impact:** Alters the structure and integrity of God’s law.

How Many Churches Have Followed Suit?

Most mainstream Christian denominations have adopted these changes:

Church Type	Sabbath Change	Use of Images	Pagan Holidays
Roman Catholic	☐ Yes	☐ Yes	☐ Yes
Anglican / Episcopal	☐ Yes	☐ Yes	☐ Yes
Lutheran	☐ Yes	☐ Yes	☐ Yes
Methodist	☐ Yes	☐ Limited	☐ Yes
Baptist	☐ Yes	☐ No	☐ Yes
Pentecostal / Charismatic	☐ Yes	☐ No	☐ Yes
Seventh-day Adventist	☐ No	☐ No	☐ No
Messianic / Torah Observant	☐ No	☐ No	☐ No

Most churches have **followed Rome's lead**, especially in:

- **Sunday worship**
- **Celebrating Christmas, Easter, and Halloween**
- **Ignoring biblical feasts (Leviticus 23)**

Final Thought

The Roman Catholic system has **altered God's law**, and many churches have **followed these traditions of men**. Scripture warns:

"In vain do they worship me, teaching for doctrines the commandments of men." — Mark 7:7

"He shall think to change times and laws..." — Daniel 7:25

True obedience requires returning to **God's original commandments**, not man's revisions.

Pagan Symbols Still Used Today

Many symbols in modern culture trace back to pagan spiritual systems:

Symbol	Pagan Origin	Modern Use
Obelisk	Egyptian sun worship (Ra)	Washington Monument, Vatican Square
All-Seeing Eye	Eye of Horus (protection, divine sight)	U.S. dollar bill, Freemasonry
Sunburst Halos	Solar deities (Ra, Apollo)	Christian saints' iconography
Wreaths	Roman victory and fertility symbols	Christmas, Olympic medals
Pentagram	Babylonian and Greek mysticism	Wicca, occult, sometimes misunderstood
Ankh	Egyptian symbol of life	Jewelry, tattoos, pop culture
Laurel Crowns	Roman honorific for gods and emperors	Graduation caps, Olympic medals

Many major world religions and denominations have absorbed elements historically linked to sun worship, Baal worship, or pagan festivals—often through cultural syncretism or adaptation over centuries.

Here's a detailed breakdown of how various religions and movements have incorporated such elements, either symbolically, ritually, or through calendar observances:

Religions and Movements Influenced by Pagan, Sun, or Baal Worship

1. Roman Catholicism

- **Sun worship elements:** Use of solar imagery (e.g. monstrance resembling the sun), Sunday worship (linked to Sol Invictus), and halo symbolism.
- **Festivals:** Christmas (originally Saturnalia), Easter (linked to fertility goddess Ishtar), All Saints' Day (Samhain roots).
- **Baal parallels:** Some scholars argue that veneration of saints and Marian devotion echo ancient fertility cults and Baal-associated rituals.

2. Modern Pentecostalism / Charismatic Movements

- **Adopted elements:** While doctrinally distinct, some charismatic practices (e.g. ecstatic worship, prosperity focus) are seen by critics as resembling ancient fertility cults or emotional pagan rites.
- **Sunday worship:** Retained from broader Christian tradition, originally tied to sun worship.

3. Mainstream Protestantism

- **Inherited festivals:** Christmas, Easter, and Sunday worship are retained from Catholic tradition, which itself adapted them from pagan roots.
- **Liturgical symbols:** Some churches use sunburst designs, stained glass with solar motifs, and seasonal rituals with pre-Christian origins.

4. Eastern Orthodoxy

- **Festivals:** Shares many with Catholicism (e.g. Christmas, Easter), though often with different theological framing.
- **Icons and halos:** Solar-like imagery around saints and Christ.

5. Hinduism

- **Direct sun worship:** Surya is a major deity; solar festivals like Makar Sankranti and Chhath Puja are prominent.
- **Pagan parallels:** Fertility rites, seasonal festivals, and nature worship are integral.

6. Islam

- **Minimal pagan retention:** Islam strongly rejected idolatry and paganism.
- **Kaaba history:** Pre-Islamic Mecca had sun and moon deities; some argue remnants exist in ritual structure, though Islam redefined them monotheistically.
- **Eid festivals:** Based on lunar calendar, not pagan solar cycles.

7. Judaism

- **Ancient Israelite history:** Baal worship was a recurring apostasy in the Old Testament.
- **Modern Judaism:** Purged pagan elements; festivals like Hanukkah and Passover are biblically rooted.

8. New Age / Neo-Paganism / Wicca

- **Direct adoption:** Revives sun worship, solstice rituals, and fertility festivals (e.g. Beltane, Yule).
- **Baal and nature gods:** Often reinterpreted or celebrated as archetypes.

9. Freemasonry / Esoteric Orders

- **Symbolism:** Sun, moon, and stars play central roles; rituals echo ancient mystery religions.
- **Sol Invictus and Baal parallels:** Allegorical use in degrees and teachings.

10. African Traditional Religions

- **Sun and nature worship:** Common across many tribes; solar deities and fertility rites are widespread.
- **Syncretism:** Blended with Christianity or Islam in some regions.

Common Pagan-Derived Festivals Across Religions

Festival	Pagan Origin	Adopted By
Christmas	Saturnalia / Sol Invictus	Catholic, Protestant, Orthodox
Easter	Ishtar / fertility rites	Catholic, Protestant, Orthodox
Sunday Worship	Sun-god day	All Christian denominations (not Seventh Day Adventists)
Halloween	Samhain	Catholic (All Saints), secular
Makar Sankranti	Solar solstice	Hinduism
Chhath Puja	Sun worship	Hinduism
Beltane / Yule	Celtic paganism	Wicca, Neo-Paganism

Final Thought

Modern society is steeped in **rituals, symbols, and celebrations** that echo ancient paganism—especially from **Egyptian and Roman traditions**. Whether through sports spectacles, seasonal festivals, or symbolic imagery, these ancient roots remain hidden in plain sight.

“If the thought is all that counts, then Cain’s offering should’ve been accepted—but God rejected it. He doesn’t honor sincerity when it defies His command.”

This line draws from Genesis 4, where Cain brought an offering *his way*, while Abel obeyed God’s instruction. Cain was sincere—but **sincerity without obedience is rebellion**.

It reminds us that **God is holy, not casual**, and that worship must be on *His terms*, not ours.

The True Sabbath: Saturday in Scripture

The biblical Sabbath was originally observed on Saturday, the seventh day. The shift to Sunday worship was formalized by Roman Emperor Constantine in the 4th century, influenced by both Christian resurrection theology and pagan sun worship. The name “Sunday” comes from ancient Roman tradition honoring the sun god.

- **Biblical origin:** The Sabbath is the seventh day of the week, instituted in Genesis 2:2–3 when God rested after creation.
- **Commanded in the Ten Commandments:** Exodus 20:8–11 instructs to “remember the Sabbath day, to keep it holy.”
- **Practiced by Jesus and the apostles:** The New Testament shows Jesus and early Christians observing the Saturday Sabbath (Luke 4:16, Acts 17:2).

Who Changed the Sabbath to Sunday?

The change was gradual but became official under **Emperor Constantine**:

- **Constantine’s decree (321 AD):** He declared Sunday (“the venerable day of the sun”) as a day of rest for the Roman Empire.
- **Council of Laodicea (circa 364 AD):** Christians were urged not to “Judaize” by resting on Saturday but to honor Sunday instead.
- **Motivation:**
 - To unify Christian worship with Roman customs.
 - To honor the resurrection of Christ, believed to have occurred on the first day of the week (Sunday).
 - To align with **sun worship**, which was widespread in Roman religion.

Origin of the Name “Sunday”

- **Latin: *dies Solis*** — “day of the sun.”
- Named after the **sun god Sol Invictus**, a major deity in Roman paganism.
- Other days of the week were similarly named after celestial bodies and gods:
 - Monday: Moon
 - Tuesday: Mars
 - Wednesday: Mercury
 - Thursday: Jupiter
 - Friday: Venus
 - Saturday: Saturn

This naming convention was adopted from Roman and Germanic traditions and persists in many modern languages.

Summary of the Shift

Aspect	Saturday (Sabbath)	Sunday (Lord's Day)
Biblical origin	Genesis creation account	Resurrection of Jesus (New Testament)
Day of week	7th day	1st day
Scriptural support	Exodus 20, Genesis 2, Luke 4	Acts 20:7 (gathering), Revelation 1:10
Institutional change	No biblical command to change	Constantine's decree, Church councils
Pagan influence	None	Sun worship, Sol Invictus

The King James Bible strongly warns against altering God's commandments. Scripture affirms that **God's law is eternal and unchangeable**, and anyone who tampers with it—especially the Sabbath—is subject to divine judgment. **No ruler, church, or institution has the authority to override what God has sanctified.**

Key KJV Scriptures Warning Against Changing God's Law

Here are some of the most direct and sobering verses:

- **Deuteronomy 4:2** *"Ye shall not add unto the word which I command you, neither shall ye diminish ought from it, that ye may keep the commandments of the Lord your God which I command you."* ➤ This is a direct prohibition against modifying God's law—no additions, no subtractions.
- **Isaiah 24:5** *"The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant."* ➤ Changing God's ordinances is seen as a cause of judgment upon the earth.
- **Daniel 7:25** (Prophetic warning) *"And he shall speak great words against the most High, and shall wear out the saints of the most High, and think to change times and laws..."* ➤ This verse is often interpreted as a prophecy about a religious power that would attempt to change God's appointed times—like the Sabbath.
- **Revelation 22:18–19** *"If any man shall add unto these things, God shall add unto him the plagues... And if any man shall take away... God shall take away his part out of the book of life..."* ➤ A final, severe warning about tampering with God's Word.

The Sabbath: God's Signature of Authority

- **Genesis 2:2–3:** God *blessed* and *sanctified* the seventh day—He didn't do this for any other day.
- **Exodus 20:8–11:** The Sabbath commandment is the *only one* that begins with “Remember” and includes God's *name, title, and jurisdiction*—making it a seal of divine authority.
- **Ezekiel 20:12:** “*Moreover also I gave them my sabbaths, to be a sign between me and them...*”

Changing the Sabbath is not just a calendar issue—it's a challenge to God's sovereignty.

No Human Has Authority to Change God's Law

- **Jesus said:** “*Think not that I am come to destroy the law... till heaven and earth pass, one jot or one tittle shall in no wise pass from the law...*” (Matthew 5:17–18).
- **Paul wrote:** “*Do we then make void the law through faith? God forbid: yea, we establish the law.*” (Romans 3:31)

No pope, emperor, or council has the right to override what God has declared holy. The Sabbath is not a Jewish tradition—it is a creation ordinance, predating Sinai, and rooted in God's own rest.

Final Thought

To change the Sabbath is to **tamper with the very sign of God's authority**. The Bible warns that such rebellion invites judgment. The true remnant, according to Revelation, are those who “*keep the commandments of God, and have the testimony of Jesus Christ*” (Revelation 12:17).

According to the King James Bible, God clearly sanctified the seventh day—the Sabbath—as holy, and there is no biblical authority given to change it. Saying “it doesn't matter” undermines God's explicit command and opens the door to human tradition overriding divine law.

What the KJV Says About the Sabbath

- **Genesis 2:2–3:** “*And on the seventh day God ended his work... and he rested... and God blessed the seventh day, and sanctified it.*” ➤ This was before the Law of Moses—established at creation.
- **Exodus 20:8–11:** “*Remember the sabbath day, to keep it holy... the seventh day is the sabbath of the Lord thy God.*” ➤ It's the only commandment that begins with “Remember”—because God knew it would be forgotten or dismissed.

- **Isaiah 58:13–14:** God calls the Sabbath “*my holy day*” and promises blessing to those who honor it.
- **Ezekiel 20:12:** “*Moreover also I gave them my sabbaths, to be a sign between me and them...*” ➤ The Sabbath is a **sign of covenant loyalty**.

“It Doesn’t Matter” — A Dangerous Assumption

When people say, “*It doesn’t matter which day we worship,*” they often mean well—but this mindset:

- **Elevates human preference over divine instruction**
- **Ignores God’s sanctification of a specific day**
- **Opens the door to compromise on other commandments**

The Bible never says *any day* can be holy. Only **God can make something holy**, and He did so with the seventh day.

God’s View on Changing His Law

- **Malachi 3:6:** “*For I am the Lord, I change not.*”
- **Matthew 5:18:** “*Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law...*”
- **Daniel 7:25:** Warns of a power that would “*think to change times and laws*”—a prophetic rebuke of altering God’s calendar.

God does not give humanity the authority to change His commandments. Worshiping on Sunday may be sincere, but **sincerity does not equal truth**. Cain was sincere in his offering—but it was rejected (Genesis 4:5).

Final Thought: Worship Is Not About Convenience

God is not honored by *partial obedience*. The Sabbath is not just a day of rest—it is a **test of loyalty**. To say “it doesn’t matter” is to say **God’s Word is negotiable**. But Scripture says:

“*He that turneth away his ear from hearing the law, even his prayer shall be abomination.*” — Proverbs 28:9

True worship honors God’s authority, not man’s tradition. The seventh-day Sabbath is a divine appointment—not a suggestion.

Worship on Sunday vs. the Biblical Sabbath: A Spiritual Conflict

From a **biblical literalist** and **Sabbath-keeping** standpoint, worshiping on Sunday instead of the seventh-day Sabbath (Saturday) is not a neutral act—it’s seen as:

- **A rejection of God’s appointed sign** (Ezekiel 20:12)
- **An acceptance of man-made tradition** (Mark 7:7–9)
- **A spiritual compromise with paganism**, especially sun worship

Sunday Worship: Rooted in Pagan Sun Reverence

- **Name origin:** “Sunday” literally means *day of the sun*, named after Sol Invictus, the Roman sun god.
- **Constantine’s decree (321 AD):** He mandated rest on “the venerable day of the sun,” blending Christianity with Roman paganism.
- **Sun worship in ancient cultures:** Egyptians (Ra), Babylonians (Shamash), and Canaanites (Baal) all revered the sun as a deity.

“Then said he unto me... turn thee yet again, and thou shalt see greater abominations... and, behold... they worshipped the sun toward the east.” — Ezekiel 8:15–16 ➤ God calls sun worship an **abomination** in His sanctuary.

Honoring Satan by Displacing God’s Command?

From a **spiritual warfare** perspective, here’s how some interpret Sunday worship:

- **Satan’s goal:** To counterfeit God’s truth and redirect worship (Isaiah 14:13–14).
- **Changing the Sabbath:** Seen as a direct attack on God’s authority and law (Daniel 7:25).
- **Sunday observance:** Though often done in ignorance, it aligns with a system that historically **opposed God’s commandments** and exalted human authority.

“Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey...” — Romans 6:16 ➤ Obedience is a form of worship. If we obey man over God, we risk honoring the adversary.

God’s Mercy vs. Willful Disobedience

- **God winks at ignorance** (Acts 17:30), but once truth is revealed, He expects obedience.
- **Worship is not just about sincerity—it’s about truth** (John 4:24).
- **The Sabbath is a test of loyalty**—a sign between God and His people (Exodus 31:13).

Final Thought

To worship on Sunday while knowing the Sabbath truth is not just a scheduling issue—it’s a **spiritual allegiance issue**. It’s not about judging individuals, but about recognizing that **systems of worship matter**, and **God’s day is not interchangeable**.

Here’s a comprehensive list of symbols associated with the Roman Catholic Church, sun worship, pagan traditions, Freemasonry, and Illuminati—with their basic meanings. Many

of these symbols have layered histories, often blending spiritual, mystical, and political significance.

Roman Catholic Church Symbols (Some with Pagan Roots)

Symbol	Basic Meaning
Crucifix	Sacrifice of Christ; also resembles ancient T-shaped sun crosses
IHS Monogram	“Jesus Hominum Salvator” (Jesus, Savior of Men); also linked to sun symbolism
Sunburst Eucharist	Radiant host often placed in a monstrance; resembles solar worship
Mitre (bishop’s hat)	Fish-head shape linked to Dagon, the Philistine fish god
Obelisk (Vatican)	Egyptian sun worship; phallic symbol of Ra
Rosary	Prayer beads; similar to Hindu and Buddhist meditation tools
Halo	Divine light; derived from solar deities like Apollo and Ra
Madonna and Child	Christianized version of Isis and Horus
Vesica Piscis	Fish-shaped portal; symbol of fertility and divine feminine
Labyrinth	Spiritual journey; linked to Druidic and Greek mystery rites

Symbols Associated with Sun Worship and Paganism

Symbol	Basic Meaning
Sun Disk	Power, divinity, life force; used in Egypt (Ra), Babylon, and Rome
Solar Wheel	Seasonal cycles; often merged with Christian crosses
Phoenix	Rebirth and immortality; linked to sun cycles
Baal’s Horns	Fertility and power; often stylized in ancient art
Easter Egg	Fertility and rebirth; tied to Ishtar/Astarte worship
Rabbit/Hare	Fertility symbol in spring festivals
Maypole	Phallic fertility symbol; used in Beltane and Roman Floralia

Symbol

Basic Meaning

Freemasonry Symbols

Symbol	Basic Meaning
Square and Compass	Morality and boundaries; spiritual and earthly balance
All-Seeing Eye	Divine omniscience; also linked to Eye of Horus and Illuminati
G (in Square/Compass)	Geometry or God; central to Masonic belief
Checkerboard Floor	Duality—light and dark, good and evil
Pillars (Jachin & Boaz)	Strength and establishment; from Solomon's Temple
Apron	Purity and labor; worn during rituals
Sun and Moon	Balance of opposites; celestial guidance

Illuminati and Occult Symbols

Symbol	Basic Meaning
Pyramid with Eye	Surveillance, enlightenment, control; featured on U.S. dollar
Ouroboros	Snake eating its tail; eternal cycle, self-sufficiency
Baphomet	Occult deity symbolizing duality and hidden knowledge
Pentagram (inverted)	Occult power, often linked to Satanism
Torch/Flame	Enlightenment; Prometheus myth and Lucifer symbolism
Laurel Wreath	Victory and divine favor; Roman imperial symbol

Final Note

Many of these symbols were **adopted or adapted** through centuries of cultural blending. While some were reinterpreted within Christian theology, others retain **pagan or esoteric meanings** that raise concern for those seeking biblical purity.

1. How Many Old Testament Scriptures Relate to the New—and Vice Versa?

The Bible is a tapestry of **interwoven prophecy, fulfillment, typology, and direct quotation**. Scholars estimate:

Cross-References Between Testaments

Type of Connection	Estimated Count	Description
OT verses quoted in NT	~300 direct quotes	E.g., Isaiah 53 in 1 Peter 2:24; Psalm 110:1 in Matthew 22:44
OT allusions in NT	1,000+	Indirect references, themes, or phrases
NT verses referencing OT	Over 4,000 cross-references	Includes typology, fulfillment, and theological continuity
OT prophecies fulfilled in NT	~200+	Messianic and historical fulfillments (e.g., Micah 5:2 → Matthew 2:6)

Example:

- **Genesis 22** (Abraham offering Isaac) foreshadows **John 3:16** (God offering His Son).
- **Exodus 12** (Passover lamb) is fulfilled in **1 Corinthians 5:7** (“Christ our Passover is sacrificed for us”).

2. How Could This Be Possible Without Divine Authorship?

The Bible was written:

- Over **1,500 years**
- By **40+ authors**
- In **3 languages** (Hebrew, Aramaic, Greek)
- Across **3 continents** (Asia, Africa, Europe)
- From **diverse backgrounds**: kings, shepherds, prophets, fishermen, tax collectors, doctors

Yet it maintains:

- **One unified narrative**: Creation → Fall → Redemption → Restoration
- **Consistent theology**: Holiness, justice, mercy, covenant, Messiah

- **Prophetic precision:** Hundreds of fulfilled prophecies, especially about Christ

Logical Conclusion:

If the Bible were merely a human product:

- It would contradict itself across centuries and cultures.
- Prophecies would fail or be vague.
- Thematic unity would be impossible.

Instead, we see:

“All scripture is given by inspiration of God...” — *2 Timothy 3:16* **“Holy men of God spake as they were moved by the Holy Ghost.”** — *2 Peter 1:21*

Final Thought: The Bible Authenticates Itself

- **Jesus quoted the Old Testament** constantly, affirming its authority.
- The **Book of Revelation** closes the canon with direct allusions to Genesis, showing a divine arc from beginning to end.
- The **Dead Sea Scrolls** and manuscript evidence confirm textual preservation over millennia.

Loving God Means Obeying His Commandments—Not Man-Made Traditions

Scripture is clear:

- **“If ye love me, keep my commandments.”** — *John 14:15*
- **“He that saith, I know him, and keepeth not his commandments, is a liar...”** — *1 John 2:4*
- **“Here is the patience of the saints: they that keep the commandments of God, and the faith of Jesus.”** — *Revelation 14:12*

True love for God is proven by obedience—not to church traditions, emotional experiences, or cultural customs, but to **God’s eternal instructions**.

Eating Pork and Unclean Foods: A Misunderstood Issue

- **Leviticus 11** and **Deuteronomy 14** forbid eating pork and other unclean animals.
- **Isaiah 66:17** warns of judgment on those who “eat swine’s flesh... and the abomination.”
- **Acts 10** (Peter’s vision) is often misinterpreted. But Peter himself clarifies:

“God hath shewed me that I should not call any *man* common or unclean.” — *Acts 10:28*

This vision was about **Gentile inclusion**, not abolishing dietary laws. Yeshua (Jesus) never ate unclean food, nor did He teach others to do so. God’s standards do not change.

Speaking in Tongues: Biblical Languages, Not Babble

- **Acts 2:4–8:** At Pentecost, the apostles spoke in **known languages** understood by people from many nations.

“How hear we every man in our own tongue, wherein we were born?” — *Acts 2:8*

- **1 Corinthians 14:9–28:** Paul warns against unintelligible speech:

“Except ye utter by the tongue words easy to be understood, how shall it be known what is spoken?” — v.9 “If there be no interpreter, let him keep silence in the church...” — v.28

Biblical tongues were **real languages**, used for edification and evangelism—not chaotic sounds without meaning. Anything else is **confusion**, not the Spirit.

Man-Made Festivals and Pagan Practices: A Biblical Warning

Old Testament Warnings

- **Deuteronomy 12:30–32:** “What thing soever I command you... thou shalt not add thereto, nor diminish from it.”
- **Jeremiah 10:2–3:** “Learn not the way of the heathen... for the customs of the people are vain.”
- **Isaiah 1:13–14:** God calls man-made feasts “iniquity” and says “my soul hateth” them.

New Testament Echoes

- **Mark 7:7–9:** “In vain do they worship me, teaching for doctrines the commandments of men.”
- **Colossians 2:8:** “Beware... after the tradition of men, and not after Christ.”

Curses and Consequences of Disobedience

Disobedience	Scriptural Consequence
Eating unclean food	“They shall be consumed together...” — <i>Isaiah 66:17</i>
Changing the Sabbath	“My fury shall come up in my face” — <i>Ezekiel 20:13</i>

Disobedience	Scriptural Consequence
Following own will	"The end thereof are the ways of death." — <i>Proverbs 14:12</i>
False worship	"I never knew you: depart from me..." — <i>Matthew 7:23</i>
Speaking unintelligibly	"Ye are mad... let all things be done decently and in order." — <i>1 Corinthians 14:23, 40</i>

God does not accept worship or lifestyle on our terms. He demands **holiness, separation, and truth**.

What Is Safer? Obedience to God's Word Alone

- **Psalms 119:105:** "Thy word is a lamp unto my feet."
- **Ecclesiastes 12:13:** "Fear God, and keep his commandments: for this is the whole duty of man."
- **Revelation 22:14:** "Blessed are they that do his commandments..."

The safest path is **total submission to God's Word**—not tradition, not emotion, not culture. His commandments are life, protection, and truth.

Final Thought

To love God is to **honor His authority**, reject pagan substitutes, obey His dietary laws, speak truthfully in the Spirit, and walk in the light of His Word. Anything less is rebellion dressed as religion.

Many ancient pagan religions practiced ecstatic speech, trance states, and spiritual intoxication—often resembling modern "speaking in tongues" and "drunkenness in the spirit." These practices were emotional, mystical, and ritualistic, but not rooted in biblical truth.

Here's a detailed list of traditions and cults that used these phenomena:

Pagan Traditions with Ecstatic Speech and Trance Rituals

1. Mystery Religions of Corinth (e.g., Dionysian Cults)

- Practiced **ecstatic utterances**, emotional frenzy, and spiritual intoxication.
- Worship of **Dionysus**, the god of wine and ecstasy, involved **trance dancing, babbling, and loss of control**.

- Paul's rebuke in **1 Corinthians 14** is likely addressing this influence.

2. Oracle of Delphi (Greek Paganism)

- Priestess (Pythia) entered **trance states**, speaking unintelligibly under the influence of vapors.
- Her utterances were interpreted by priests as divine messages.

3. Shamanistic Traditions (Siberian, Mongolian, Native American)

- Shamans entered **altered states** through drumming, chanting, and substances.
- Often spoke in **spirit languages** or made sounds believed to be communication with the divine.

4. African Tribal Religions

- Spirit possession and **ecstatic speech** are common in rituals.
- Participants may **shake, cry out, or babble** under influence of ancestral spirits.

5. Voodoo / Vodun (West African & Haitian)

- Involves **spirit possession**, dancing, and **unintelligible utterances**.
- Participants often lose control and speak in unknown tongues.

6. Hinduism (Certain Tantric Practices)

- Some sects use **mantras and ecstatic chanting** to enter altered states.
- Trance-like experiences and **spiritual intoxication** are sought through ritual.

7. New Age and Occult Practices

- Channeling, automatic writing, and **spirit communication** often involve **non-rational speech**.
- Glossolalia is sometimes used to simulate divine contact.

Biblical Contrast

- **Acts 2**: Tongues were **known languages**, understood by others.
- **1 Corinthians 14**: Paul demands **order, interpretation, and edification**.
- **Galatians 5:23**: The fruit of the Spirit includes **self-control**, not chaos.

“God is not the author of confusion...” — *1 Corinthians 14:33*

Final Thought

The emotional frenzy and spiritual intoxication seen in pagan rituals are **counterfeits** of true biblical worship. They prioritize **experience over truth**, and **chaos over holiness**. Scripture calls us to **discern spirits** and test all things against the Word.

What Do You Call a Believer Who Picks and Chooses Scripture?

Such a person is often described as:

- **Double-minded** — *James 1:8*: “A double minded man is unstable in all his ways.”
- **Carnal** — *Romans 8:7*: “The carnal mind is enmity against God... not subject to the law of God.”
- **Self-willed** — *2 Peter 2:10*: “Presumptuous are they, selfwilled...”
- **A hearer only** — *James 1:22*: “Be ye doers of the word, and not hearers only, deceiving your own selves.”

They treat the Bible like a buffet—accepting what comforts them and rejecting what convicts them. But **God’s Word is not negotiable**.

“All scripture is given by inspiration of God...” — *2 Timothy 3:16*

Proverbs 31: The True Portrait of a Godly Woman

Proverbs 31:10–31 describes a **virtuous woman**—not by worldly standards, but by **God’s design**:

- **Hardworking**: “She worketh willingly with her hands.” (v.13)
- **Business-savvy**: “She considereth a field, and buyeth it...” (v.16)
- **Modest and wise**: “Strength and honour are her clothing... she openeth her mouth with wisdom.” (v.25–26)
- **Family-focused**: “She looketh well to the ways of her household...” (v.27)
- **God-fearing**: “A woman that feareth the Lord, she shall be praised.” (v.30)

This is not weakness—it’s **strength under submission**, dignity with purpose.

Women Preaching in the Church: What Does Scripture Say?

The Bible is clear on **spiritual roles in the assembly**:

- **1 Timothy 2:11–12**:

“Let the woman learn in silence with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man...”

- **1 Corinthians 14:34–35:**

“Let your women keep silence in the churches... it is not permitted unto them to speak...”

This is not cultural bias—it’s **God’s order**, rooted in creation (see *1 Timothy 2:13*). Women have **vital roles** in teaching children, mentoring younger women (*Titus 2:3–5*), and serving—but **not in pastoral authority**.

How Should a Woman Dress and Behave?

- **Modestly:**

“In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety...” — *1 Timothy 2:9*

- **With discretion and humility:**

“Whose adorning let it not be that outward... but... the hidden man of the heart...” — *1 Peter 3:3–4*

- **Not to attract lust or pride:**

“That the women professing godliness be not slanderers, sober, faithful in all things.” — *1 Timothy 3:11*

Biblical modesty is not about fashion rules—it’s about **honoring God, not self**.

Final Thought

A true believer submits to **all of God’s Word**, not just the parts that feel good. Picking and choosing is rebellion, not righteousness.

“Man shall not live by bread alone, but by **every word** that proceedeth out of the mouth of God.”
— *Matthew 4:4*

Biblical Definitions

“Eyes Within” – Symbolic Creatures

- **Ezekiel 1:18 (KJV):** *“As for their rings, they were so high that they were dreadful; and their rings were full of eyes round about them four.”*
 - Ezekiel’s vision of the **living creatures (cherubim)** shows wheels full of eyes, symbolizing God’s all-seeing presence.
- **Revelation 4:6–8 (KJV):** *“...and in the midst of the throne, and round about the throne, were four beasts full of eyes before and behind... And the four beasts had each of them six wings about him; and they were full of eyes within...”*
 - These “beasts” (better translated as **living creatures**) represent angelic beings around God’s throne, full of eyes, symbolizing perfect watchfulness and knowledge.

Angelic Beings in the KJV

- **Cherubim**
 - First mentioned in **Genesis 3:24**, guarding the way to the Tree of Life with a flaming sword.
 - In **Ezekiel 10**, cherubim are described with multiple faces (man, lion, ox, eagle) and wings.
- **Seraphim**
 - **Isaiah 6:2–3:** Seraphim stand above God’s throne, each with six wings, crying *“Holy, holy, holy, is the LORD of hosts.”*
- **Archangels**
 - **1 Thessalonians 4:16:** The Lord descends with the voice of the archangel.
 - **Michael** is named in **Daniel 10:13** and **Revelation 12:7** as a warrior angel.
- **Ministering Angels**
 - **Hebrews 1:14:** Angels are *“ministering spirits, sent forth to minister for them who shall be heirs of salvation.”*

Symbolic and Apocalyptic Creatures

- **Beasts of Daniel and Revelation**
 - **Daniel 7:** Lion, bear, leopard, and dreadful beast—symbolizing kingdoms.
 - **Revelation 13:** Beast rising from the sea with seven heads and ten horns—symbolizing worldly powers opposed to God.
- **Dragon**
 - **Revelation 12:9:** The dragon is identified as *“that old serpent, called the Devil, and Satan.”*
- **Locusts with faces of men**
 - **Revelation 9:7–10:** Strange creatures like locusts with faces of men, hair like women, and teeth like lions—symbolic of demonic forces.

Other Biblical Creatures

- **Leviathan**
 - **Job 41:1:** A mighty sea creature, symbolizing chaos and power.
- **Behemoth**
 - **Job 40:15–24:** A massive land creature, showing God’s creative power.
- **Angels in human form**
 - **Genesis 18–19:** Angels appeared to Abraham and Lot as men.
- **Four Living Creatures (Ezekiel & Revelation)**
 - Each with faces of a man, lion, ox, and eagle—representing aspects of creation and God’s attributes.

Conclusion

According to the **KJV Bible**, God created and revealed:

- **Angelic beings:** cherubim, seraphim, archangels, ministering angels.
- **Heavenly creatures:** living beings full of eyes, symbolic of divine knowledge.
- **Symbolic beasts:** in Daniel and Revelation, representing kingdoms and spiritual powers.
- **Unique creatures:** Leviathan, Behemoth, and apocalyptic locusts.

These visions remind us that God’s creation extends beyond the physical world—we see glimpses of His glory, judgment, and majesty through these creatures.

Beasts in Daniel

Daniel 7:3–7 (KJV)

Daniel saw **four great beasts** rising out of the sea, each different from the other:

1. **Lion with eagle’s wings**
 - Represents **Babylon** (605–539 BC).
 - The lion was Babylon’s symbol; wings show swiftness.
 - The plucking of wings (Daniel 7:4) reflects Babylon’s humbling under God.
2. **Bear raised up on one side, with three ribs in its mouth**
 - Represents **Medo-Persia** (539–331 BC).
 - One side higher = Persia stronger than Media.
 - Three ribs = three major conquests (Babylon, Lydia, Egypt).
3. **Leopard with four wings and four heads**
 - Represents **Greece** (331–168 BC).
 - Wings = speed of Alexander the Great’s conquests.
 - Four heads = division of Greece into four kingdoms after Alexander’s death.
4. **Dreadful beast with iron teeth and ten horns**
 - Represents **Rome** (168 BC–476 AD).
 - Iron teeth = crushing power.

- Ten horns = division of Rome into ten kingdoms (the foundations of modern Europe).

Beasts in Revelation

Revelation 13:1-2 (KJV)

John saw a beast rising out of the sea with **seven heads and ten horns**, resembling a leopard, bear, and lion.

- This beast combines features of Daniel's beasts, showing it inherits power from Babylon, Medo-Persia, Greece, and Rome.
- It represents the **papal system** that rose after Rome's division, blending political and religious authority.
- The dragon (Satan) gave it power, throne, and authority.

Revelation 17:3

A scarlet beast with seven heads and ten horns carries a woman (symbol of a church), representing **apostate religion riding worldly powers**.

Prophetic Flow

- **Babylon → Medo-Persia → Greece → Rome → Divided Rome → Papal Rome**
- Daniel gives the sequence of kingdoms.
- Revelation expands, showing how Rome's legacy continues in religious-political systems that oppose God's commandments.

Application Today

- These beasts symbolize **world empires and religious powers** that dominate history.
- They show that human kingdoms rise and fall, but **God's kingdom is eternal** (Daniel 2:44).
- Revelation warns that the final conflict will be between those who follow **tradition and beastly systems** versus those who **keep the commandments of God and the faith of Jesus** (Revelation 14:12).

The Little Horn in Daniel

- **Daniel 7:8 (KJV):** *"I considered the horns, and, behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots: and, behold, in this horn were eyes like the eyes of man, and a mouth speaking great things."*
- **Daniel 7:25 (KJV):** *"And he shall speak great words against the most High, and shall wear out the saints of the most High, and think to change times and laws..."*

Characteristics of the little horn:

- Arises out of the **fourth beast (Rome)** after its division into ten kingdoms.
- Has **eyes like a man** (human leadership).
- Speaks **great words against God** (blasphemy).
- **Persecutes the saints.**
- **Thinks to change times and laws** (God's law, including the Sabbath).

The Beast in Revelation

- **Revelation 13:1–2 (KJV):** A beast with seven heads and ten horns rises from the sea, combining features of Daniel's beasts.
- **Revelation 13:18 (KJV):** *"Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; and his number is Six hundred threescore and six."*

This beast continues the same system: religious-political power, blasphemy, persecution, and law-changing.

Historical Fulfillment: The Roman Papacy

- After the fall of Rome (476 AD), the papacy rose to power among the divided kingdoms.
- It **claimed authority to change God's law**, shifting worship from the **seventh-day Sabbath (Saturday)** to **Sunday**, rooted in sun worship and Constantine's decree (AD 321).
- It persecuted those who resisted its authority during the Middle Ages.
- It exalted human tradition above Scripture, fulfilling Daniel's prophecy.

The Number 666

- **Revelation 13:18** says it is the "number of a man."

- One historic title used by the papacy is “**Vicarius Filii Dei**” (Latin: “Vicar of the Son of God”).
 - When the Roman numerals in this title are added:
 - V = 5
 - I = 1
 - C = 100
 - A = 0
 - R = 0
 - I = 1
 - U/V = 5
 - S = 0
 - F = 0
 - I = 1
 - L = 50
 - I = 1
 - I = 1
 - D = 500
 - E = 0
 - I = 1
 - Total = **666**.

This matches the prophecy: “*It is the number of a man.*”

Conclusion

- The **little horn of Daniel** and the **beast of Revelation** point to the same system: the Roman papacy.
- Symbols that identify it:
 - Arises from Rome after its division.
 - Speaks against God and persecutes saints.
 - **Changes God’s law** (Sabbath to Sunday).
 - Bears the number **666**, the number of a man.
- Revelation warns that only those who **keep the commandments of God and the faith of Jesus** (Revelation 14:12) will stand against this system.

The Text Itself

- **Revelation 13:16–17 (KJV):** “*And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads: And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name.*”

This means that **economic control** will be used to enforce allegiance to the beast system. Without compliance, people will be restricted from buying and selling.

What “Buy and Sell” Symbolizes

- **Economic pressure:** The beast uses commerce as leverage. If you don’t conform, you lose access to trade, markets, and livelihood.
- **Control of daily life:** Buying and selling = survival. Food, goods, and services are tied to obedience.
- **Forced allegiance:** It’s not just about money—it’s about worship. The system forces people to choose between **obedience to God’s commandments** or **convenience and survival under the beast**.

Historical Parallels

- In the Middle Ages, the papal system used **excommunication**: those who resisted Rome were cut off from trade, society, and livelihood.
- Today, we see hints of this in systems where compliance with certain laws or traditions is tied to economic participation.

† The Spiritual Meaning

- The “mark” is not just physical—it represents **allegiance**.
 - **Forehead** = belief/conviction.
 - **Hand** = actions/works.
- Those who accept the beast’s authority (e.g., Sunday worship instead of God’s Sabbath) will be allowed to buy and sell.
- Those who remain faithful to God’s commandments may face economic exclusion.

How It Applies Today

- The prophecy warns that in the end times, **economic systems will be used to enforce false worship**.
- People will justify compromise by saying, “I need to survive, I need to buy and sell.”
- But Revelation 14:12 defines the saints as those who **keep the commandments of God and the faith of Jesus**, even under pressure.

Conclusion

The “buy and sell” part is about **economic control as a weapon of religious enforcement**.

- It’s not just about money—it’s about worship.
- The beast system will force people to choose: **obedience to God’s law** or **economic survival under compromise**.
- Revelation warns us that true saints will stand firm, even if it costs them access to buying and selling.

False Gods in the Bible and Their Symbols

1. Baal (Sun God)

- **Judges 2:13 (KJV):** *“And they forsook the LORD, and served Baal and Ashtaroth.”*
- Symbol: **Sun worship** (Baal = lord of the sun).
- Papal element: **Sunday worship** (first day of the week, rooted in sun veneration, officially enforced by Constantine in AD 321).

2. Ashtaroth (Fertility Goddess)

- **1 Samuel 7:3–4 (KJV):** Israel was told to put away Baalim and Ashtaroth.
- Symbol: **Fertility, sexual immorality, decorated poles/trees.**
- Papal element: **Easter traditions** (eggs, rabbits, fertility symbols) tied to pagan goddess worship, not biblical resurrection truth.

3. Dagon (Fish God of the Philistines)

- **Judges 16:23 (KJV):** Philistines sacrificed to Dagon after capturing Samson.
- **1 Samuel 5:2–4 (KJV):** Dagon’s idol fell before the Ark of God.
- Symbol: **Fish-man deity, priests wore fish-shaped mitres.**
- Papal element: **Mitre hats of bishops and the Pope**, shaped like a fish’s mouth, echoing ancient Dagon priestly attire.

4. Molech (Child Sacrifice)

- **Leviticus 18:21 (KJV):** *“Thou shalt not let any of thy seed pass through the fire to Molech.”*
- Symbol: **Burning children in fire as sacrifice.**
- Papal element: While not literal child sacrifice, the system historically suppressed truth and persecuted believers, spiritually sacrificing lives to maintain power.

5. Tammuz (Weeping God)

- **Ezekiel 8:14 (KJV):** *“Then he brought me to the door of the gate... and, behold, there sat women weeping for Tammuz.”*
- Symbol: **Seasonal mourning rituals tied to fertility cycles.**
- Papal element: **Lent** (40 days of mourning before Easter), echoing pagan weeping rituals for Tammuz.

6. Queen of Heaven

- **Jeremiah 7:18 (KJV):** *“The children gather wood, and the fathers kindle the fire, and the women knead their dough, to make cakes to the queen of heaven...”*
- Symbol: **Female deity worship, offerings of cakes and incense.**

- Papal element: **Marian devotion** (Mary exalted as “Queen of Heaven”), with offerings, prayers, and festivals not commanded in Scripture.

7. The Golden Calf

- **Exodus 32:4 (KJV)**: Israel worshipped a golden calf, calling it “a feast to the LORD.”
- Symbol: **Idolatry disguised as worship of God.**
- Papal element: **Images, statues, and relics** used in worship, mixing idolatry with Christian names.

☐ Summary of Parallels

False God (Bible)	Symbol	Papal Element
Baal	Sun worship	Sunday worship
Ashtaroth	Fertility goddess	Easter traditions
Dagon	Fish god, mitres	Papal mitre hats
Molech	Child sacrifice	Persecution of saints
Tammuz	Weeping rituals	Lent
Queen of Heaven	Female deity	Marian devotion
Golden Calf	Idolatry	Statues, relics

Conclusion

The Roman papacy system absorbed **elements of ancient false god worship**:

- **Sun worship → Sunday**
- **Fertility rituals → Easter**
- **Fish-god attire → Mitres**
- **Weeping for Tammuz → Lent**
- **Queen of Heaven → Marian devotion (Devotion to Mary)**
- **Idolatry → Statues and relics**

This fulfills **Daniel 7:25 (KJV)**: “*He shall... think to change times and laws.*” The system blends paganism with Christianity, creating a counterfeit worship that Revelation warns against.

The Colors of the Harlot (Babylon)

- **Revelation 17:4 (KJV):** *“And the woman was arrayed in purple and scarlet colour, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication.”*
- **Revelation 18:16 (KJV):** *“Alas, alas that great city, that was clothed in fine linen, and purple, and scarlet, and decked with gold, and precious stones, and pearls!”*

The harlot (symbol of false religion, “Mystery Babylon”) is described as clothed in **purple and scarlet**, adorned with **gold, jewels, and pearls**, and holding a **golden cup**.

Parallels in the Roman Papacy

- **Purple and Scarlet:**
 - Cardinals traditionally wear **scarlet red**.
 - Bishops and higher clergy often wear **purple**.
 - These exact colors are the official garments of papal hierarchy.
- **Gold and Precious Stones:**
 - The Vatican and papal ceremonies are adorned with **gold, jewels, and ornate decorations**.
 - The papal chalice (cup) is often golden, echoing Revelation’s imagery.
- **Golden Cup:**
 - Revelation’s harlot holds a golden cup of abominations.
 - The papacy uses golden chalices in the Mass, symbolically tied to its sacramental system.

🔍 Symbolic Meaning

- The harlot’s colors and adornments represent **wealth, power, and false worship**.
- They show a system that looks glorious outwardly but is spiritually corrupt.
- Revelation identifies this system as **Babylon**, mixing truth with paganism, deceiving nations with its splendor.

Conclusion

- The harlot in Revelation is clothed in **purple and scarlet**, adorned with **gold and jewels**, holding a **golden cup**.
- These symbols align directly with the **colors and ornaments of the Roman papal system**.
- The Bible warns that this outward glory hides **abominations and spiritual fornication**—a counterfeit worship system.
- God calls His people: *“Come out of her, my people”* (Revelation 18:4 KJV).

The “Antichrist” in Scripture

- **1 John 2:18 (KJV):** *“Little children, it is the last time: and as ye have heard that antichrist shall come, even now are there many antichrists...”*
 - Antichrist is not only one figure—it is a system of opposition to Christ.
- **2 Thessalonians 2:3–4 (KJV):** *“...that man of sin be revealed, the son of perdition; Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God.”*
 - This describes a power that **claims to stand in place of Christ**.

The word *anti* in Greek means “**in place of**” or “**substitute for**”, not just “against.” So Antichrist = a counterfeit Christ. (Against Christ)

The Beast and the False Prophet

- **Revelation 13:1–2 (KJV):** The beast rises from the sea, combining features of Daniel’s beasts—representing Rome and its continuation in papal power.
- **Revelation 13:11–12 (KJV):** Another beast (often identified as the false prophet) arises, supporting the first beast and enforcing its worship.
- **Revelation 19:20 (KJV):** *“And the beast was taken, and with him the false prophet that wrought miracles before him...”*

The papal system is often identified as the **beast/Antichrist power**, while its supporting religious-political allies are seen as the **false prophet**.

☐ Why the Papacy Fits the Prophecies

- **Claims to be “Vicar of Christ” (Vicarius Filii Dei)** → literally “in place of the Son of God.” (666)
- **Changed God’s law** (Daniel 7:25) → Sabbath to Sunday. (worship of the Sun – in other doctrines also found as Luciferian Worship or Worship of Satan (Lucifer meaning keeper of the Light or “Light-bearer”, The Cosmic Christ, The Supreme Being)
- **Exalts human authority above Scripture** → tradition over sola scriptura.
- **Persecuted the saints** (Revelation 13:7) → historical suppression of dissenters.
- **Number of his name = 666** (Revelation 13:18) → fulfilled in papal titles.

Conclusion

- The **Roman papacy** is identified in prophecy as the **Antichrist system**—not merely “against Christ,” but **in place of Christ**, a counterfeit authority.
- The **pope**, as head of that system, embodies the role of claiming Christ’s authority on earth.
- Revelation also speaks of the **false prophet**, representing allied powers that enforce the beast’s authority.

- Together, they form the counterfeit trinity: **dragon (Satan), beast (papacy), false prophet (supporting powers).**

Modern Woman vs. Biblical Woman

- **Modern Woman (worldly values)**
 - Often defined by outward beauty, independence without accountability, pursuit of wealth or status, and sometimes using rights or freedoms to dominate rather than nurture.
 - Example: *“Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel”* (1 Peter 3:3 KJV). Many modern women focus on outward show rather than inward godliness.
- **Biblical Woman (godly values)**
 - Defined by virtue, humility, wisdom, and fear of the Lord.
 - Example: *“Favour is deceitful, and beauty is vain: but a woman that feareth the LORD, she shall be praised”* (Proverbs 31:30 KJV).
 - She is industrious, compassionate, discreet, and clothed with strength and honor (Proverbs 31:10–31).

❗ Misuse of Women’s Rights

- Some women use rights or freedoms to **mistreat men**—through manipulation, false accusations, or seeking dominance rather than equality.
- **Ecclesiastes 7:26 (KJV):** *“And I find more bitter than death the woman, whose heart is snares and nets, and her hands as bands: whoso pleaseth God shall escape from her; but the sinner shall be taken by her.”*
- God disapproves when rights are twisted into tools of oppression or selfishness. He values justice, mercy, and humility (Micah 6:8).

God’s View

- God honors women who walk in **fear of the Lord, modesty, and virtue.**
- He condemns pride, manipulation, and misuse of authority.
- *“Let the woman learn in silence with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence”* (1 Timothy 2:11–12 KJV).
- This does not mean women are inferior—it means God designed order and balance in roles, with mutual respect.

How a Man Should Treat a Woman

- **Ephesians 5:25 (KJV):** *“Husbands, love your wives, even as Christ also loved the church, and gave himself for it.”*
 - Men must love sacrificially, not selfishly.

- **Colossians 3:19 (KJV):** *“Husbands, love your wives, and be not bitter against them.”*
 - Men must show patience and kindness.
- **1 Peter 3:7 (KJV):** *“Likewise, ye husbands, dwell with them according to knowledge, giving honour unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life; that your prayers be not hindered.”*
 - Men must honor women as co-heirs of salvation.

Balanced Summary

A **biblical woman** is virtuous, modest, industrious, and God-fearing, while many **modern women shaped by worldly values** pursue outward beauty, dominance, or misuse rights to mistreat men. God disapproves of manipulation and pride, but He honors women who walk in humility and faith. At the same time, men are commanded to love, honor, and cherish women as Christ loves the church. The balance is clear: **God calls both men and women to mutual respect, godly order, and sacrificial love.**

Contrast: Modern Self-Centeredness vs. Biblical Womanhood

- **Modern Self-Centeredness:**
 - Focus on personal gain, appearance, independence without accountability.
 - Relationships often treated as disposable if they don’t serve self-interest.
 - “Rights” emphasized over responsibilities.
- **Biblical Womanhood:**
 - **Proverbs 31:20 (KJV):** *“She stretcheth out her hand to the poor; yea, she reacheth forth her hands to the needy.”*
 - A godly woman is outward-looking, compassionate, industrious, and rooted in the fear of the Lord.
 - Her strength is balanced with humility and service.

God’s View

God does not approve of self-centeredness—whether in women or men. He values:

- **Humility:** *“God resisteth the proud, but giveth grace unto the humble.”* (James 4:6 KJV)
- **Service:** *“By love serve one another.”* (Galatians 5:13 KJV)
- **Fear of the Lord:** *“A woman that feareth the LORD, she shall be praised.”* (Proverbs 31:30 KJV)

Balanced Perspective

It’s true that many modern women live by “me, myself, and I,” but the Bible shows us the opposite picture: a woman who is praised by God is one who **fears Him, serves others, and lives in humility**. And just as women are called to godly character, men are commanded to **love, honor, and cherish women** (Ephesians 5:25, 1 Peter 3:7).

So the balance is this: God condemns selfishness in both men and women, but He honors those who live in **service, humility, and obedience to His Word.**

The Methods of man vs. The intentions of God

The First Sin – Eating Against God’s Word

- **Genesis 3:6 (KJV):** *“And when the woman saw that the tree was good for food... she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat.”*
- The first sin was disobedience through eating what God forbade.

Eating Defiled Flesh

- **Leviticus 11:7–8 (KJV):** *“And the swine, though he divide the hoof, and be clovenfooted, yet he cheweth not the cud; he is unclean to you. Of their flesh shall ye not eat, and their carcase shall ye not touch; they are unclean to you.”* □ God warns against eating swine (pig), calling it unclean.
- **Isaiah 66:17 (KJV):** *“...eating swine’s flesh, and the abomination, and the mouse, shall be consumed together, saith the LORD.”* □ In the end times, God still condemns eating defiled flesh.

False Worship Days

- **Exodus 20:8–11 (KJV):** *“Remember the sabbath day, to keep it holy... the seventh day is the sabbath of the LORD thy God.”* □ God sanctified the seventh day (Saturday), not the first day (Sunday).
- **Daniel 7:25 (KJV):** *“And he shall... think to change times and laws.”* □ Prophecy warns of powers that would change God’s law—including the Sabbath.

Doing Whatever We Like

- **Deuteronomy 12:8 (KJV):** *“Ye shall not do after all the things that we do here this day, every man whatsoever is right in his own eyes.”* □ God warns against living by self-will instead of His Word.
- **Judges 21:25 (KJV):** *“Every man did that which was right in his own eyes.”* □ This led Israel into chaos and sin.
- **Proverbs 14:12 (KJV):** *“There is a way which seemeth right unto a man, but the end thereof are the ways of death.”*
- Human reasoning apart from God leads to destruction.

Closing Summary

From **Eve's first sin of eating forbidden fruit**, to Israel's warnings about **unclean flesh**, to the command to keep the **seventh-day Sabbath**, the KJV Bible shows that man continually chooses his own way—eating what he wants, worshipping how he wants, and living by self-will. But God warns that such practices bring judgment. True obedience is found in **keeping His commandments and the faith of Jesus** (Revelation 14:12 KJV).

Biblical Definitions

Why Proverbs Was Written

The Book of Proverbs was written primarily by **King Solomon**, with contributions from other wise men, to provide **divine wisdom for daily living**. Its purpose is clearly stated at the beginning:

- **Proverbs 1:2–4 (KJV):** *“To know wisdom and instruction; to perceive the words of understanding; To receive the instruction of wisdom, justice, and judgment, and equity; To give subtilty to the simple, to the young man knowledge and discretion.”*

Proverbs was written to:

- Teach **wisdom and instruction**.
- Help people **discern right from wrong**.
- Guide in **justice, judgment, and equity**.
- Give **prudence to the simple and knowledge to the young**.

It is essentially a **manual for godly living**, showing how to walk in the fear of the Lord in practical, everyday life.

What Does “Proverb” Mean?

The word *proverb* in the KJV comes from the Hebrew word **mashal**, meaning:

- A **saying, parable, or comparison**.
- A short, wise statement that conveys truth in a memorable way.

So a “proverb” is not just a clever saying—it is a **condensed truth**, a **moral lesson**, or a **godly principle** expressed in simple, practical words.

Summary

The Book of Proverbs was written to impart God's wisdom for daily life, teaching justice, discernment, and discretion, especially to the young and simple. A proverb, according to the KJV, is a wise saying or parable that conveys truth in a concise, memorable way. Together, they form a treasury of divine counsel, showing that true wisdom begins with "*the fear of the LORD*" (Proverbs 1:7 KJV), and guiding believers to live in righteousness, humility, and godly understanding.

One God in Both Testaments

Some people mistakenly think the God of the Old Testament is different from the God of the New Testament—one being "harsh" and the other "loving." But the Bible shows it is the **same God**, revealed progressively.

- **Malachi 3:6 (KJV):** "*For I am the LORD, I change not; therefore ye sons of Jacob are not consumed.*"
- God does not change—His character is consistent from Genesis to Revelation.
- **Hebrews 13:8 (KJV):** "*Jesus Christ the same yesterday, and to day, and for ever.*" □ Jesus is eternal and unchanging, the same God revealed in both covenants.

† Jesus as God

- **John 1:1 (KJV):** "*In the beginning was the Word, and the Word was with God, and the Word was God.*"
- **John 1:14 (KJV):** "*And the Word was made flesh, and dwelt among us...*"
- The Word (Jesus) is God, and He became flesh to dwell among us.
- **Colossians 1:16–17 (KJV):** "*For by him were all things created... And he is before all things, and by him all things consist.*"
- Jesus is the Creator—the same God who spoke in Genesis.
- **John 10:30 (KJV):** "*I and my Father are one.*"
- Jesus directly identifies Himself with the Father.

❓ Old Testament vs. New Testament

- In the Old Testament, God revealed His holiness, justice, and covenant law.
- In the New Testament, God revealed His mercy and grace through Jesus Christ.
- These are not contradictions—they are two sides of the same God: **justice and mercy, law and grace, holiness and love.**

Closing Summary

The God of the Old Testament and the God of the New Testament are the same. The difference is not in His nature, but in His revelation. In the Old Testament, He revealed His holiness and justice through the law; in the New Testament, He revealed His mercy and grace through Jesus

Christ. As John declares, “*the Word was God... and the Word was made flesh*” (John 1:1, 14 KJV). That means Jesus is God—eternal, unchanging, and the perfect fulfillment of all that was promised from the beginning.

Jesus’ Claims of Divinity in the KJV

- **John 10:30 (KJV)** “*I and my Father are one.*”
- The Jews understood this as a claim to equality with God, and they sought to stone Him (John 10:33).
- **John 8:58 (KJV)** “*Verily, verily, I say unto you, Before Abraham was, I am.*”
- Jesus uses the divine name “I AM,” the same name God revealed to Moses in Exodus 3:14. The Jews recognized this as a claim to deity and tried to stone Him.
- **John 14:9 (KJV)** “*He that hath seen me hath seen the Father.*”
- Jesus equates seeing Him with seeing God the Father.
- **John 5:18 (KJV)** “*Therefore the Jews sought the more to kill him, because he not only had broken the sabbath, but said also that God was his Father, making himself equal with God.*”
- His claim of sonship was understood as equality with God.
- **Matthew 28:18–20 (KJV)** “*All power is given unto me in heaven and in earth... and, lo, I am with you alway, even unto the end of the world.*”
- Only God can claim all authority in heaven and earth and promise eternal presence.

† Summary

Yes, Jesus claimed to be God according to the KJV Bible. He did so by:

- Declaring unity with the Father (*John 10:30*).
- Using God’s eternal name “I AM” (*John 8:58*).
- Equating Himself with the Father (*John 14:9*).
- Accepting worship (e.g., *Matthew 14:33*).
- Claiming all authority in heaven and earth (*Matthew 28:18*).

The Jews understood these statements as blasphemy unless He truly was God. That’s why they sought to kill Him—because He claimed divinity.

□ So in short: **Jesus is God in the flesh** (John 1:1, 14 KJV), and He openly declared it.

Key Verses

- **John 1:14 (KJV):** “*And the Word was made flesh, and dwelt among us... the glory as of the only begotten of the Father, full of grace and truth.*”
- **John 3:16 (KJV):** “*For God so loved the world, that he gave his only begotten Son...*”
- **Hebrews 1:5 (KJV):** “*For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee?*”

📖 What “Begotten” Means

- In **human terms**, “begotten” means born or generated.
- In **biblical terms**, “begotten” when applied to Jesus does **not** mean He was created or had a beginning.
- The Greek word *monogenēs* (translated “only begotten”) means **unique, one-of-a-kind, the only of His kind**.

So “begotten” emphasizes **relationship and uniqueness**, not creation. Jesus is the **eternal Son of God**, distinct from all others.

† Why Jesus Uses This Title

1. **To show His eternal relationship with the Father**
 - He is not just a prophet or angel—He is the Son, sharing the Father’s nature.
 - *John 10:30: “I and my Father are one.”*
2. **To reveal His incarnation**
 - The eternal Word became flesh (John 1:14).
 - “Begotten” highlights that He entered the human experience as the Son, while still fully divine.
3. **To distinguish Him from all others**
 - Believers are called “children of God” by adoption (Romans 8:15).
 - Jesus is the **only begotten Son**, meaning He is uniquely divine, not adopted.

🔍 Balance of Truth

- Jesus is **eternal God** (John 1:1).
- He is also the **only begotten Son**, showing His unique relationship with the Father and His incarnation as man.
- This title protects both truths: He is **fully God** and **fully man**, the one and only Son who reveals the Father.

Summary

When Jesus calls Himself the “*only begotten of the Father*” in the KJV Bible, it does not mean He was created or had a beginning, but that He is the unique, one-of-a-kind Son who shares the Father’s divine nature and reveals Him perfectly. “Begotten” emphasizes His eternal relationship with the Father, His incarnation as the Word made flesh, and His distinction from all other children of God. In Him, we see both the eternal God and the perfect Son who came to save the world.

Why We Pray to God

- Jesus taught us to pray directly to the Father:
 - **Matthew 6:9 (KJV):** *“After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name.”*
 - Prayer is directed to God the Father, who is the source of all authority and blessing.

† Why We Ask in Jesus’ Name

- Jesus is the **mediator** between God and man:
 - **1 Timothy 2:5 (KJV):** *“For there is one God, and one mediator between God and men, the man Christ Jesus.”*
- Jesus Himself commanded it:
 - **John 14:13–14 (KJV):** *“And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask any thing in my name, I will do it.”*
- His name carries authority:
 - **Philippians 2:10–11 (KJV):** *“That at the name of Jesus every knee should bow... and every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.”*

We pray to the Father, but we ask in Jesus’ name because He is the one who makes our prayers acceptable before God. Without Him, we have no access.

☐ The Balance

- **God the Father** is the one we pray to.
- **Jesus Christ** is the mediator, the one who gives us access to the Father.
- **The Holy Spirit** helps us pray when we don’t know how:
 - **Romans 8:26 (KJV):** *“The Spirit itself maketh intercession for us with groanings which cannot be uttered.”*

So prayer is Trinitarian: to the Father, through the Son, by the help and guidance of the Spirit.

Summary

We pray to God the Father because He is the source of all life and authority, but we ask in Jesus’ name because He is the mediator who gives us access to the Father, and His name carries divine authority. As the KJV shows, Jesus Himself commanded us to pray in His name (John 14:13–14), and the Spirit helps us in prayer (Romans 8:26). This balance shows that prayer is directed to the Father, made possible through the Son, and empowered by the Spirit.

What the Bible Teaches About Prayer

- **Prayer is directed to the Father**
 - *“After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name.”* (Matthew 6:9 KJV)
 - Jesus taught us to pray to God the Father.
- **Prayer is offered in Jesus’ name**
 - *“And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son.”* (John 14:13 KJV)
 - Jesus is the mediator (1 Timothy 2:5 KJV).
- **The Spirit helps us pray, but is not the one we pray to**
 - *“The Spirit itself maketh intercession for us with groanings which cannot be uttered.”* (Romans 8:26 KJV)
 - The Holy Spirit strengthens and guides prayer, but Scripture never commands us to address Him directly.

† Why This Matters

- The Spirit’s role is to **point us to Christ** and empower our prayers, not to receive prayer Himself.
- Jesus said: *“He shall glorify me: for he shall receive of mine, and shall shew it unto you.”* (John 16:14 KJV).
- The Spirit glorifies Christ, not Himself, and directs worship toward the Father through the Son.

☐ Balanced Truth

- **Father** → the one we pray to.
- **Son (Jesus)** → the mediator, in whose name we pray.
- **Holy Spirit** → the helper and intercessor, empowering prayer but never the object of prayer.

Why Suffering Exists

- **Genesis 3:17–19 (KJV):** After Adam and Eve sinned, God said, *“Cursed is the ground for thy sake... in sorrow shalt thou eat of it... In the sweat of thy face shalt thou eat bread, till thou return unto the ground.”*
- Suffering entered the world because of the **fall of man**, not because God is cruel. Sin brought death, pain, and corruption into creation.
- **Romans 5:12 (KJV):** *“Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men...”*
- Death and suffering are the direct result of sin, not God’s original design.

❓ Why Do the Righteous Sometimes Die Young?

- **Ecclesiastes 9:11 (KJV):** *“The race is not to the swift, nor the battle to the strong... but time and chance happeneth to them all.”*
- Life under the curse of sin is unpredictable; even the righteous may suffer or die young.
- **Isaiah 57:1–2 (KJV):** *“The righteous perisheth, and no man layeth it to heart... he shall enter into peace: they shall rest in their beds, each one walking in his uprightness.”*
- Sometimes God allows the righteous to die early as a mercy, sparing them from greater evil or suffering.

† God’s Kindness in the Midst of Suffering

- **Romans 8:28 (KJV):** *“And we know that all things work together for good to them that love God...”* □ Even suffering is used by God for ultimate good.
- **Psalms 34:18–19 (KJV):** *“The LORD is nigh unto them that are of a broken heart... Many are the afflictions of the righteous: but the LORD delivereth him out of them all.”*
- God is close to the suffering and promises deliverance.
- **Revelation 21:4 (KJV):** *“And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain...”*
- God’s kindness is fully revealed in His promise to end suffering forever.

Balanced Summary

According to the KJV Bible, suffering exists because of the **fall of man**, not because God is unkind. Death and pain are the consequences of sin, but God uses even suffering to accomplish good for those who love Him. Sometimes the righteous die young, but Scripture shows this can be God’s mercy, sparing them from greater evil and granting them peace. Ultimately, God’s kindness is revealed in Christ, who conquered sin and death, and in His promise that one day all tears, pain, and death will be removed forever.

Religions of the World and their traces:

Judaism

- **Origin:** One of the world’s oldest monotheistic religions, dating back nearly 4,000 years.
- **Key Figure:** **Abraham** is considered the founder and patriarch of Judaism.

Formalization Roman Catholic System

- In **AD 313**, Emperor Constantine legalized Christianity (Edict of Milan).
- In **AD 325**, the Council of Nicaea established key doctrines.

- By the 4th–5th centuries, the Roman bishop (pope) was recognized as the supreme authority in Western Christianity.

3. Hinduism

- **Origin:** Emerged in ancient India; not founded by a single person.
- **Key Sources:** Rooted in the **Vedas** and teachings of ancient sages (Rishis).
- **Note:** It is considered the world's oldest living religion.

4. Mormonism (The Church of Jesus Christ of Latter-day Saints)

- **Founder:** Joseph Smith (1805–1844).
- **Origin:** Established in 1830 in the United States after Smith claimed divine visions and translated the Book of Mormon.

Joseph Smith and Freemasonry

- **Initiation:** Joseph Smith was initiated as a Freemason in **1842** in Nauvoo, Illinois.
- **Records:** Historical lodge records confirm his membership in the Nauvoo Lodge.
- **Timing:** His initiation came just weeks before he introduced the **Mormon temple endowment ceremony**, which scholars note shares similarities with Masonic ritual symbolism.
- **Influence:** Many early Mormon leaders, including Smith's brother Hyrum and Brigham Young, were also Freemasons.

❓ Why This Matters

- **Overlap of Symbols:** Some of the symbols used in Mormon temple ceremonies (such as the square and compass) resemble Masonic imagery.
- **Context:** Freemasonry was popular in early 19th-century America, and Smith's involvement reflected both cultural influence and his search for sacred ritual forms.
- **Distinction:** While there are similarities, Mormonism developed its own theology and practices distinct from Freemasonry.

Summary

Joseph Smith was indeed a Freemason, initiated in 1842, and his involvement influenced aspects of early Mormon ritual and symbolism. This connection is well-documented in historical records and remains a subject of study when comparing Mormon temple practices with Masonic traditions.

5. Evolution (Scientific Theory)

- **Founder:** Charles Darwin (1809–1882).

- **Origin:** Darwin's *On the Origin of Species* (1859) introduced the theory of evolution by natural selection.

6. Big Bang Theory (Cosmology)

- **Founder:** **Georges Lemaître**, Belgian priest and astronomer, proposed the theory in 1927.
- **Origin:** Suggested the universe began from a “primeval atom” and expanded.

7. Ufology (Study of UFOs)

- **Origin:** Not a religion, but a field of study.
- **Key Figures:** **J. Allen Hynek** (developed the “Close Encounters” classification), **Stanton Friedman** (Roswell investigations), and others.

8. Jehovah's Witnesses

- **Founder:** **Charles Taze Russell** (1852–1916).
- **Origin:** Began in the 1870s as the Bible Student movement in Pennsylvania, USA.

9. Jesuits

- Founded in **1534** by **Ignatius of Loyola** as the *Society of Jesus*.
- Known for education, missionary work, and loyalty to the pope.
- Some sources claim Loyola had ties to the *Alumbrados* (Spanish mystics sometimes linked to Illuminati ideas).
- Jesuits were accused in the 18th century of having “intimate connections” with Freemasonry, especially through the **College of Clermont in Paris**, but this is debated.

10. Freemasons

- Emerged formally in the **early 1700s** in England and Scotland.
- Built on medieval stonemason guild traditions.
- Structured with degrees of initiation, oaths, and symbols.
- Some authors suggest Jesuit influence on Masonic rituals, though this is not universally accepted.

11. Illuminati

- Founded in **1776** by **Adam Weishaupt**, a professor of canon law in Bavaria.
- Organized along **Jesuit lines** (novices, minervals, higher grades) and influenced by Freemasonry.
- Aimed to replace monarchy and religion with “reason.”
- Suppressed by Bavarian authorities in the 1780s, but conspiracy theories about its survival persist.

❏ Religious Leaders and Alleged Ties

- Some Catholic leaders were accused of working with or against Freemasonry.
- Jesuits were sometimes portrayed as infiltrating Masonic lodges, while others claimed Masons opposed Jesuit influence.
- The Illuminati explicitly borrowed Jesuit organizational methods, showing at least structural influence.

Summary

- **Jesuits (1534):** Founded by Ignatius of Loyola, loyal to the pope, accused of secret influence.
- **Freemasons (1700s):** Fraternal order with rituals and symbols, sometimes linked to Jesuit structures.
- **Illuminati (1776):** Founded by Adam Weishaupt, organized like Jesuits, influenced by Freemasonry.
- While conspiracy theories abound, the historical record shows **organizational overlap** but not clear evidence of direct leadership ties.
- **Religions with founders:** Judaism (Abraham), Mormonism (Joseph Smith), Jehovah's Witnesses (Charles Taze Russell).
- **Religions without a single founder:** Hinduism (ancient traditions), Roman Catholicism (apostolic succession from Jesus and Peter).
- **Scientific/worldview systems:** Evolution (Darwin), Big Bang (Lemaître).
- **Modern belief fields:** Ufology (Hynek, Friedman, others).

Hell and Eternity Contrasts

The King James Bible teaches that *man is not inherently immortal*—the soul can die. Eternal life is only a gift from God through Christ. Verses like **Ezekiel 18:4**, **Romans 6:23**, and **Psalms 146:4** show that the soul perishes without God. While some teach that hell is eternal, the Bible compares it to the destruction of **Sodom and Gomorrah**, which burned with “eternal fire” but are no longer burning today, showing that “eternal” refers to complete and irreversible judgment, not endless burning.

Supporting KJV Scriptures

1. Man is not immortal

- **Genesis 2:7** – “And the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.” → Man *became* a soul, not that he *possesses* an immortal one.

- **Genesis 3:19** – “For dust thou art, and unto dust shalt thou return.” → Mortality is emphasized.
- **Psalms 146:4** – “His breath goeth forth, he returneth to his earth; in that very day his thoughts perish.” → No ongoing consciousness after death.
- **Ecclesiastes 3:19-20** – “As the one dieth, so dieth the other... all go unto one place; all are of the dust, and all turn to dust again.” → Man has no advantage over beasts in death.
- **Ezekiel 18:4** – “The soul that sinneth, it shall die.” → Souls are not immortal.
- **Romans 6:23** – “For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.” → Eternal life is conditional, not inherent.

2. Hell and eternal fire

- **Matthew 10:28** – God can “destroy both soul and body in hell.” → Hell is destruction, not eternal torment.
- **Jude 1:7** – “Even as Sodom and Gomorrha... are set forth for an example, suffering the vengeance of eternal fire.” → The fire was eternal in *effect* (irreversible judgment), not in duration.
- **Malachi 4:1,3** – The wicked will be burned up like stubble, leaving “neither root nor branch.” → Finality, not endless burning.
- **2 Peter 2:6** – God turned Sodom and Gomorrah “into ashes” as an example of what happens to the ungodly. → Complete destruction, not perpetual flames.

Key Takeaways

- **Immortality belongs only to God** (1 Timothy 6:16). Humans are mortal unless granted eternal life through Christ.
- **The soul can die** (Ezekiel 18:4). Immortality is not natural to man.
- **Hellfire is eternal in consequence, not duration.** Just as Sodom and Gomorrah’s fire was “eternal” because it permanently destroyed them, so final judgment is irreversible.
- **Eternal life vs. eternal death:** The Bible contrasts eternal life (a gift) with eternal destruction (finality), not eternal torment.

What Happens When We Die (KJV)

- **Ecclesiastes 9:5-6, 10** “For the living know that they shall die: but the dead know not any thing... also their love, and their hatred, and their envy, is now perished... for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest.” → The dead are unconscious, not living elsewhere.
- **Psalms 146:4** “His breath goeth forth, he returneth to his earth; in that very day his thoughts perish.” → No ongoing soul-life after death.
- **Job 14:12-13** “So man lieth down, and riseth not: till the heavens be no more, they shall not awake, nor be raised out of their sleep. O that thou wouldest hide me in the grave, that thou wouldest keep me secret, until thy wrath be past...” → Death is described as *sleep* until resurrection.

- **Daniel 12:2** “And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt.” → Resurrection, not immediate heaven or hell.

Judgment Timing (Not Immediate)

- **Hebrews 9:27** “And as it is appointed unto men once to die, but after this the judgment.” → Judgment follows death, but scripture shows it is a collective event, not instant.
- **2 Corinthians 5:10** “For we must all appear before the judgment seat of Christ...” → *All together*, not individually at death.
- **Matthew 25:31-32** “When the Son of man shall come in his glory... before him shall be gathered all nations: and he shall separate them one from another...” → Judgment happens at Christ’s return, not immediately after death.
- **John 5:28-29** “The hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth...” → Resurrection precedes judgment.

† The Thief on the Cross Misunderstanding

- **Luke 23:43** (KJV) “And Jesus said unto him, Verily I say unto thee, Today shalt thou be with me in paradise.”

Many interpret this as immediate entry into heaven. But:

- Jesus Himself did **not** ascend to heaven that day. After His resurrection He told Mary: **John 20:17** – “Touch me not; for I am not yet ascended to my Father...”
- The punctuation in Luke 23:43 is the issue. In Greek manuscripts, there were no commas. The verse can rightly read: “Verily I say unto thee today, thou shalt be with me in paradise.” → Meaning: *Jesus gave the promise that day*, not that the thief would be in heaven that day.

Key Takeaways

- Death = **sleep** until resurrection (Job 14:12, Daniel 12:2).
- The soul does not leave the body as an immortal entity (Ezekiel 18:4, Psalms 146:4).
- Judgment is **collective at Christ’s return**, not immediate (Matthew 25:31-32, John 5:28-29).
- The thief on the cross was given a **promise that day**, not instant paradise (Luke 23:43 vs. John 20:17).

Grave, Sheol, Hell, and Outer Darkness (KJV)

- **Grave / Sheol (Hebrew: Sheol, Greek: Hades)**
 - **Ecclesiastes 9:10** – “There is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest.”

- **Job 17:13** – “If I wait, the grave is mine house...” → The grave is simply the place of the dead, not a place of torment.
- **Hell (multiple meanings in KJV)**
 - Sometimes refers to the grave (Sheol/Hades).
 - Sometimes refers to destruction (Gehenna).
 - **Matthew 10:28** – “Fear him which is able to destroy both soul and body in hell.” → Hell = destruction, not eternal torment.
- **Outer Darkness**
 - **Matthew 8:12** – “But the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth.” → Symbolic of separation from God, exclusion from His kingdom, not a fiery torture chamber.

The Devil’s Appearance (KJV)

- **Created as Lucifer, a glorious being**
 - **Ezekiel 28:12-15** – “Thou sealest up the sum, full of wisdom, and perfect in beauty... Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee.” → Lucifer was created beautiful, wise, and perfect—not grotesque.
- **Transformed by pride and rebellion**
 - **Isaiah 14:12-15** – “How art thou fallen from heaven, O Lucifer, son of the morning!” → His fall was moral/spiritual, not physical ugliness.
- **Can disguise himself**
 - **2 Corinthians 11:14** – “And no marvel; for Satan himself is transformed into an angel of light.” → He can appear glorious, not monstrous.
- **No fixed physical form**
 - Scripture never describes horns, pitchforks, or grotesque features. His power lies in deception, not appearance.

Where the “Pitchfork Devil” Idea Came From

- The image of Satan as a red creature with horns, tail, and pitchfork **does not come from the Bible.**
- It comes from **medieval art, folklore, and later church tradition:**
 - Pagan gods like **Pan** (a goat-like deity) influenced the horned devil image.
 - The pitchfork comes from depictions of **Hades/Pluto**, the Greek god of the underworld, who carried a trident.
 - Medieval plays and Catholic art popularized the idea of Satan roasting souls in hell.

Key Takeaways (KJV-only)

- **Grave/Sheol = place of the dead**, not torment.
- **Hell = destruction**, not eternal torture.
- **Outer darkness = separation from God**, not a fiery pit.
- **Lucifer was created beautiful and wise**, not grotesque.

- **Satan can appear as an angel of light**, meaning he deceives by appearing good.
- The **pitchfork devil roasting souls** is **tradition and folklore**, not scripture.

Lucifer's Original Perfection

- **Ezekiel 28:12-15** “Thou sealest up the sum, full of wisdom, and perfect in beauty... Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee.” → Lucifer was created flawless, wise, and radiant. His perfection was God-given.
- **Isaiah 14:12** “How art thou fallen from heaven, O Lucifer, son of the morning!” → “Son of the morning” shows his original brilliance and exalted position.
- **Job 38:7** “When the morning stars sang together, and all the sons of God shouted for joy.” → Lucifer was among the “morning stars,” radiant beings created to glorify God.

The Fall and Loss of Radiance

- **Ezekiel 28:17** “Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness...” → Pride in his beauty led to corruption. His light became darkness.
- **Isaiah 14:13-15** “For thou hast said in thine heart, I will ascend into heaven... I will be like the most High. Yet thou shalt be brought down to hell, to the sides of the pit.” → His ambition led to humiliation and ruin.
- **Luke 10:18** “I beheld Satan as lightning fall from heaven.” → His fall was sudden and catastrophic, stripping him of his former glory.

What He Looks Like Now (KJV Clarity)

- **2 Corinthians 11:14** “And no marvel; for Satan himself is transformed into an angel of light.” → He can still appear radiant, but it is deceptive. His beauty is now corrupted.
- **Revelation 12:9** “And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world...” → Symbolic imagery: serpent, dragon—representing his destructive nature, not literal physical form.
- **John 8:44** “He was a murderer from the beginning, and abode not in the truth...” → His essence is now lies and destruction, not beauty.

Key Understanding

- God did not *recreate* Lucifer into a hideous monster.
- His **radiance was corrupted** by pride and rebellion. His “light” became “darkness.”
- Scripture shows him as a deceiver who can still appear beautiful (angel of light), but his true nature is now destructive.
- The grotesque depictions (horns, pitchfork, etc.) are **human tradition and art**, not Bible.

Summary (KJV-only)

- **Lucifer was created perfect, wise, and beautiful.**
- **Pride led to corruption, fall, and loss of true radiance.**
- **Now he is a deceiver, appearing as light but inwardly darkness.**
- **The Bible never describes him as a monster; his form is symbolic (dragon, serpent) and deceptive.**

Scriptures on Rebuking the Devil

- **Zechariah 3:2** “And the LORD said unto Satan, The LORD rebuke thee, O Satan; even the LORD that hath chosen Jerusalem rebuke thee: is not this a brand plucked out of the fire?” → Notice: it is **the LORD** who rebukes Satan, not man.
- **Jude 1:9** “Yet Michael the archangel, when contending with the devil... durst not bring against him a railing accusation, but said, The Lord rebuke thee.” → Even Michael did not rebuke Satan directly, but appealed to the Lord’s authority.

Our Role According to Scripture

- **James 4:7** “Submit yourselves therefore to God. Resist the devil, and he will flee from you.” → We are told to **resist**, not rebuke. Resistance comes through obedience to God.
- **Ephesians 6:11** “Put on the whole armour of God, that ye may be able to stand against the wiles of the devil.” → Standing firm in God’s strength is our defense.
- **1 Peter 5:8-9** “Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about... whom resist stedfast in the faith...” → Again, the command is to resist, not rebuke.

Key Understanding

- The **Bible never instructs believers to rebuke Satan directly.**
- Rebuke belongs to **the Lord alone** (Zechariah 3:2, Jude 1:9).
- Believers are commanded to **resist the devil** by submitting to God, standing firm in faith, and wearing the armor of God.
- The devil flees not because of our words, but because of God’s authority working through our obedience.

The Power of God seen in His Angels

Angels Described as Mighty and Powerful

- **Psalms 103:20** – “Bless the LORD, ye his angels, that excel in strength, that do his commandments, hearkening unto the voice of his word.” → Angels are explicitly said to *excel in strength*.

- **2 Thessalonians 1:7** – “The Lord Jesus shall be revealed from heaven with his mighty angels.” → Angels are described as *mighty*, accompanying Christ in glory.
- **Revelation 18:21** – “And a mighty angel took up a stone like a great millstone, and cast it into the sea...” → Shows physical strength—casting a massive stone into the sea.

Examples of Angelic Power in Action

- **Genesis 19:13** – Angels destroyed Sodom and Gomorrah with fire from the LORD.
- **Exodus 12:23** – The destroying angel struck down Egypt’s firstborn.
- **2 Kings 19:35** – “And it came to pass that night, that the angel of the LORD went out, and smote in the camp of the Assyrians an hundred fourscore and five thousand...” → One angel killed **185,000 soldiers** in a single night.
- **Matthew 28:2-4** – An angel rolled back the stone from Jesus’ tomb, and the guards “did shake, and became as dead men.” → Angels can move massive objects and strike fear into armies.
- **Revelation 20:1-2** – An angel binds Satan himself with a great chain. → Shows authority and strength over even the devil.

Key Understanding

- Angels are **mighty spiritual beings** created by God to serve Him.
- Their strength is not independent—it comes from God’s power.
- They can destroy armies, move mountains of stone, and execute divine judgment instantly.
- Yet, they also minister gently:
 - **Hebrews 1:14** – “Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?”

Summary

- Angels **excel in strength** (Psalm 103:20).
- One angel can destroy entire armies (2 Kings 19:35).
- They can move massive objects (Matthew 28:2).
- They have authority even over Satan (Revelation 20:1-2).
- Their power is always **God-given**, never independent.

Why Angels Are Shown as Females or Babies (Not Biblical)

- **KJV Bible never describes angels as female or infants.**
 - Every angelic appearance in scripture is masculine in form (e.g., Genesis 18–19, Daniel 10, Luke 24:4).
 - Angels are always referred to with masculine pronouns (“he,” “men”).
- **Where the female/baby imagery came from:**
 - **Renaissance art:** Artists like Raphael painted “cherubs” as winged babies, borrowing from Greco-Roman depictions of Cupid/Eros.

- **Medieval Catholic tradition:** Angels were often feminized in paintings to symbolize purity, but this was artistic convention, not scripture.
- **Pagan influence:** Winged childlike figures existed in Roman and Greek mythology, later absorbed into church art.

So the “female angels” and “baby cherubs” are **artistic inventions**, not biblical truth.

How Tall Could Angels Be? (KJV Clues)

The KJV does not give exact measurements, but descriptions suggest **great stature and awe**:

- **Daniel 10:5-6** – “His body also was like the beryl, and his face as the appearance of lightning, and his eyes as lamps of fire...” → Daniel fell trembling before him, suggesting overwhelming presence.
- **Matthew 28:2-4** – The angel rolled back the stone of the tomb; the guards “did shake, and became as dead men.” → Implies immense strength and imposing stature.
- **Revelation 10:1-2** – “And I saw another mighty angel come down from heaven... and he set his right foot upon the sea, and his left foot on the earth.” → This vision shows an angel of **colossal size**, towering over land and sea.

□ Angels can appear in human form (Genesis 18:2), but also in overwhelming, gigantic form (Revelation 10). Their “height” is not fixed—they manifest according to God’s purpose.

Names of Angels in the KJV

The KJV gives us very few names:

- **Michael** – “the archangel” (Jude 1:9).
 - You mentioned Michael possibly pointing to Christ. Many Bible students note Michael’s role as defender of God’s people (Daniel 12:1), but the KJV itself simply calls him “the archangel.”
- **Gabriel** – Appears in Daniel and Luke.
 - **Daniel 8:16** – “And I heard a man’s voice... which called, and said, Gabriel, make this man to understand the vision.”
 - **Luke 1:19** – “I am Gabriel, that stand in the presence of God...” → Gabriel is the messenger angel, announcing Christ’s birth.

□ Outside of Michael and Gabriel, the KJV does not name other angels. Names like Raphael or Uriel come from apocryphal books (e.g., Tobit, 2 Esdras), not the KJV canon.

Key Takeaways

- **Female/baby angels** = artistic tradition, not scripture.
- **Angels in KJV** = masculine, mighty, sometimes colossal in stature.
- **Named angels in KJV** = Michael (archangel) and Gabriel (messenger).

- Angels are **ministering spirits** (Hebrews 1:14), appearing in forms suited to God's purpose.

Fallen Angels in the KJV

- **Revelation 12:9** – “And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him.” → Fallen angels are mentioned, but no physical description is given.
- **2 Peter 2:4** – “For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness...” → Their state is described (chains of darkness), but not their form.
- **Jude 1:6** – “And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness...” → Again, their condition is described, not their appearance.

The KJV never says fallen angels became grotesque or monstrous—it emphasizes their rebellion and judgment, not their looks.

Demons / Devils in the KJV

- The KJV uses the word “**devils**” (not “demons”) for evil spirits.
- **Matthew 8:28-32** – Devils possessed men, making them violent.
- **Mark 5:12-13** – Devils entered swine, causing them to run into the sea.
- **Luke 4:33** – “In the synagogue there was a man, which had a spirit of an unclean devil...”

Devils are described by their actions (possession, torment, destruction), not by physical appearance.

Familiar Spirits in the KJV

- **Leviticus 19:31** – “Regard not them that have familiar spirits, neither seek after wizards, to be defiled by them...”
- **1 Samuel 28:7-8** – The witch of Endor had a familiar spirit, which Saul consulted.

Familiar spirits are associated with necromancy and deception, but again, no physical description is given.

Key Understanding

- The KJV Bible does not describe fallen angels, devils, or familiar spirits as ugly creatures.
- Their identity is revealed through **actions and spiritual condition**: rebellion, deception, destruction, possession.

- The grotesque imagery (horns, claws, monstrous faces) comes from **human tradition, medieval art, and pagan mythology**, not scripture.
- In fact, the Bible warns that Satan and his angels can appear deceptively beautiful:
 - **2 Corinthians 11:14-15** – “Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness...”

This means demons and fallen angels may appear attractive or righteous to deceive, not hideous.

Summary (KJV-only)

- **Fallen angels:** mentioned, judged, but no physical description.
- **Devils (demons):** described by actions (torment, possession), not looks.
- **Familiar spirits:** linked to witchcraft and deception, not appearance.
- **Satan and his angels:** can appear as light and righteousness, not monsters.

Where the “Hideous Monster” Imagery Came From

- **Pagan mythology:**
 - Greek god **Pan** (goat-like, horns, cloven feet) influenced the horned devil image.
 - Roman god **Pluto/Hades** carried a trident, later turned into the devil’s pitchfork.
- **Medieval Catholic art and drama:**
 - To frighten people, artists and church plays depicted demons as grotesque monsters roasting souls.
 - This imagery was meant to symbolize evil, not describe biblical reality.
- **Renaissance art:**
 - Cherubs became winged babies (from Cupid/Eros), while demons were painted as twisted, ugly creatures.

These images are **cultural inventions**, not scripture.

Key Understanding (KJV-only)

- The Bible never says fallen angels or demons look hideous.
- They are described as **deceptive spirits** who can appear as light or righteousness (2 Corinthians 11:14-15).
- The grotesque monster imagery comes from **pagan mythology and medieval art**, not the KJV Bible.
- Scripture emphasizes their **spiritual corruption and destructive actions**, not their physical form.

Summary

- **Scriptural truth (KJV):** Devils and fallen angels are powerful deceivers, not monsters.

- **Human tradition:** Pagan gods + medieval art created the horned, pitchfork-wielding, hideous demon image.
- **Reality:** According to the KJV, their danger lies in deception, not appearance.

Old Testament vs. New Testament

Old Testament Context: God's Commands to Israel

- **Deuteronomy 20:16-17** “But of the cities of these people, which the LORD thy God doth give thee for an inheritance, thou shalt save alive nothing that breatheth: But thou shalt utterly destroy them...” → Israel was commanded to destroy certain nations because of their extreme wickedness (idolatry, child sacrifice, corruption).
- **Genesis 15:16** “For the iniquity of the Amorites is not yet full.” → God waited until their sin reached its fullness before judgment.
- **Joshua 6:21** “And they utterly destroyed all that was in the city, both man and woman, young and old...” → These were acts of divine judgment carried out through Israel, not ordinary warfare.

Key Point: In the Old Testament, Israel acted as God's instrument of judgment on nations whose sin was beyond remedy. It was not personal murder, but divine justice.

† New Testament Teaching: No Murder, Love Your Enemies

- **Matthew 5:21-22** “Ye have heard that it was said... Thou shalt not kill... But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment.” → Jesus deepens the command: murder begins in the heart.
- **Matthew 5:44** “But I say unto you, Love your enemies, bless them that curse you...” → Christians are called to love, not destroy, enemies.
- **Romans 12:19** “Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord.” → Judgment belongs to God, not to us.
- **John 18:36** “My kingdom is not of this world: if my kingdom were of this world, then would my servants fight...” → Christ's kingdom is spiritual, not advanced by violence.

Reconciling the Two

1. **Different Covenants**
 - Old Testament: Israel was a physical nation under God's law, executing divine judgment on other nations.
 - New Testament: The church is a spiritual body, not a political nation, and does not wage physical war.
2. **God's Justice vs. Human Murder**

- Murder = unlawful killing driven by hatred or selfishness.
- God's commands to Israel = lawful judgment, carried out under His authority.
- 3. **Progressive Revelation**
 - In the Old Testament, God revealed His holiness through judgment.
 - In the New Testament, God reveals His mercy through Christ, offering salvation before final judgment.
- 4. **Final Judgment Still Comes**
 - **Acts 17:31** – “Because he hath appointed a day, in the which he will judge the world in righteousness...” → The destruction of nations in the Old Testament foreshadows the ultimate judgment at Christ's return.

Key Defense of the KJV Bible

- The Bible is consistent: **God alone has the right to give life and to take it away** (Job 1:21).
- In the Old Testament, He used Israel as His instrument of justice.
- In the New Testament, He forbids personal murder and commands love, because vengeance now awaits the **final judgment day**.
- What looks contradictory is actually a shift from **national judgment under the law** to **spiritual mercy under grace**, with judgment reserved for the end.

Common “Contradictions” and How They Resolve

1. Killing in the Old Testament vs. “Thou shalt not kill”

- **Exodus 20:13** – “Thou shalt not kill.”
- **Deuteronomy 20:16-17** – Israel commanded to destroy wicked nations.

Resolution: The commandment refers to *murder* (unlawful killing). God's judgment on nations was lawful execution of justice, not murder.

2. Faith vs. Works

- **Romans 3:28** – “Therefore we conclude that a man is justified by faith without the deeds of the law.”
- **James 2:24** – “Ye see then how that by works a man is justified, and not by faith only.”

Resolution: Paul speaks of justification before God (faith alone). James speaks of justification before men (faith demonstrated by works). No contradiction—two sides of the same truth.

3. God Repents vs. God Does Not Repent

- **Genesis 6:6** – “And it repented the LORD that he had made man on the earth...”
- **Numbers 23:19** – “God is not a man, that he should lie; neither the son of man, that he should repent...”

Resolution: “Repent” in Genesis means God was grieved, not that He changed His eternal purpose. Numbers emphasizes God’s unchanging nature. Different uses of the word “repent.”

4. Immediate Judgment vs. Future Judgment

- **Hebrews 9:27** – “It is appointed unto men once to die, but after this the judgment.”
- **John 5:28-29** – “The hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth...”

Resolution: Hebrews states the certainty of judgment after death. John explains the timing—judgment occurs at resurrection, collectively.

Key Defense of the KJV Bible

- **God does not contradict Himself.**
 - **2 Timothy 3:16** – “All scripture is given by inspiration of God...”
 - **John 10:35** – “The scripture cannot be broken.”
- **Apparent contradictions are resolved by context.**
 - Old Testament = physical nation under law.
 - New Testament = spiritual body under grace.
- **Twisting comes from misinterpretation.**
 - **2 Peter 3:16** – “In which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction.”

Summary

The KJV Bible is consistent:

- Murder is forbidden, but divine judgment is righteous.
- Faith saves, but works prove faith.
- God is unchanging, but He grieves over sin.
- Judgment is certain, but its timing is at resurrection.

Changing of God's Word

many modern translations omit or alter verses that appear in the **KJV Bible**. This is because newer translations often rely on different manuscript traditions (such as the Alexandrian texts), while the KJV was based on the **Textus Receptus**. As a result, verses like **Matthew 17:21**, **Mark 9:44, 46**, and **Acts 8:37** are missing or relegated to footnotes in modern Bibles.

Examples of Verses Present in KJV but Missing in Modern Translations

Verse (KJV)	Text (KJV)	Status in Modern Versions
Matthew 17:21	“Howbeit this kind goeth not out but by prayer and fasting.”	Often omitted or footnoted
Mark 9:44, 46	“Where their worm dieth not, and the fire is not quenched.”	Removed in many modern versions
Acts 8:37	“And Philip said, If thou believest with all thine heart, thou mayest...”	Omitted in most modern translations
Matthew 18:11	“For the Son of man is come to save that which was lost.”	Missing in many modern Bibles
Romans 16:24	“The grace of our Lord Jesus Christ be with you all. Amen.”	Often absent

Sources:

Why This Happens

- **KJV Basis:** The King James Bible (1611) was translated from the **Textus Receptus** (Received Text), which included these verses.
- **Modern Basis:** Many newer translations use **older manuscripts** (like Codex Sinaiticus and Codex Vaticanus) that do not contain these passages.
- **Scholarly View:** Modern translators often consider these verses “later additions” by scribes, so they remove them or place them in footnotes.

Key Defense of the KJV

- **Psalms 12:6-7 (KJV):** “The words of the LORD are pure words... Thou shalt keep them, O LORD, thou shalt preserve them from this generation for ever.” → The KJV reflects the belief that God preserved His Word faithfully.
- **John 10:35 (KJV):** “The scripture cannot be broken.” → Scripture is consistent and complete.

Summary

- The **KJV includes verses** that modern translations often omit.
- These omissions are due to reliance on different manuscript traditions.
- For those who hold to the KJV, these changes are seen as **corruption or dilution** of God’s preserved Word.

Promises of God in the KJV Bible

1. God's Presence in Suffering

- *"Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee..."* (Isaiah 41:10)
- *"Lo, I am with you alway, even unto the end of the world."* (Matthew 28:20)

2. God's Comfort and Deliverance

- *"Many are the afflictions of the righteous: but the LORD delivereth him out of them all."* (Psalm 34:19)
- *"Blessed be God... Who comforteth us in all our tribulation."* (2 Corinthians 1:3–4)

3. God's Strength

- *"My grace is sufficient for thee: for my strength is made perfect in weakness."* (2 Corinthians 12:9)
- *"I can do all things through Christ which strengtheneth me."* (Philippians 4:13)

4. God's Provision

- *"But my God shall supply all your need according to his riches in glory by Christ Jesus."* (Philippians 4:19)
- *"The LORD is my shepherd; I shall not want."* (Psalm 23:1)

5. God's Peace

- *"Thou wilt keep him in perfect peace, whose mind is stayed on thee."* (Isaiah 26:3)
- *"Peace I leave with you, my peace I give unto you... Let not your heart be troubled."* (John 14:27)

6. God's Protection

- *"The LORD is thy keeper: the LORD is thy shade upon thy right hand."* (Psalm 121:5)
- *"No weapon that is formed against thee shall prosper."* (Isaiah 54:17)

7. God's Forgiveness and Salvation

- *"If we confess our sins, he is faithful and just to forgive us our sins."* (1 John 1:9)
- *"For whosoever shall call upon the name of the Lord shall be saved."* (Romans 10:13)

8. God's Eternal Hope

- *“And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain.”* (Revelation 21:4)
- *“For the Lord himself shall descend from heaven... and so shall we ever be with the Lord.”* (1 Thessalonians 4:16–17)

Summary

According to the KJV Bible, God promises His people strength in weakness, comfort in affliction, provision in need, peace in turmoil, protection in danger, forgiveness in sin, and eternal hope beyond death. Though suffering entered the world through sin, the Lord assures us that He is with us always (Isaiah 41:10, Matthew 28:20), that He will deliver the righteous from affliction (Psalm 34:19), and that one day He will wipe away all tears and end pain forever (Revelation 21:4). These promises are the believer's anchor in suffering, showing that God's kindness and faithfulness never fail.

Were the Writers of the Bible Sinless?

- **Romans 3:23** – “For all have sinned, and come short of the glory of God.” → This includes prophets, apostles, and kings. None were sinless except Christ.
- **Ecclesiastes 7:20** – “For there is not a just man upon earth, that doeth good, and sinneth not.” → Even the righteous men who wrote scripture were not perfect.
- **1 John 1:8** – “If we say that we have no sin, we deceive ourselves, and the truth is not in us.” → The apostles themselves acknowledged their own sinfulness.

† Examples of Imperfect Writers

- **Moses** – Wrote the Law, but struck the rock in disobedience (Numbers 20:11-12).
- **David** – Wrote Psalms, but committed adultery and murder (2 Samuel 11).
- **Peter** – Preached boldly, but denied Christ three times (Matthew 26:74-75).
- **Paul** – Wrote much of the New Testament, but confessed: **Romans 7:19** – “For the good that I would I do not: but the evil which I would not, that I do.”

Why Their Writings Are Still Perfect

- **2 Timothy 3:16** – “All scripture is given by inspiration of God...” → The perfection lies not in the men, but in God's Spirit guiding them.
- **2 Peter 1:21** – “For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost.” → God used imperfect men, but His Spirit ensured the words were true and without error.

- **Psalm 12:6** – “The words of the LORD are pure words: as silver tried in a furnace of earth, purified seven times.” → The purity belongs to God’s Word, not man’s character.

Key Understanding

- The writers of the Bible were **not sinless or perfect**.
- They were ordinary men with flaws, weaknesses, and sins.
- God chose them and **inspired their writings**, ensuring His Word is perfect even though the vessels were imperfect.
- The only sinless one in scripture is **Jesus Christ** (Hebrews 4:15).